

THE
POW RING
OUT OF THE
SEVEN VIALS:

OR AN
EXPOSITION, WITH
Application of the 16. Chapter
of the REVELATION.

Preached in sundry Sermons, in
Boston Church in New England.

BY
That Learned and Reverend, I O H N
COTTON B. of Divinity.



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Richard Humball his W. Beck



To the Christian Reader.

Christian Reader, thou hast here presented to thy view, (rather then to thy Critticall Iudgement) a taste of the ordinary Weeke-daies exercise, of that Reverend man, taken from his owne mouth, whose pen would have answered thy greatest expectations, could his time (drunke up with continuall waightie, and various impliments) afforded him more libertie & leisure, to have filled over his owne notions: Such as they are, it is hoped they may be of great use unto thee, and the rather, because of the excellencie and seasonableness of the Subject, to erect thy hopes, and to put an edge upon thy Praiers, and desires, for the Midwifing of those great workes, which this, and the following Age are to produce. The good that may accrue to thy selfe, and the common cause, produced this Worke into the
A 2 light;

To the Christian Reader.

light; accept it therefore in good part, what is here presented to thy view, not intended, when first delivered, for any more publike use, then of his owne private Auditory; Consider the place where, and the People to whom those Sermons were preached, in a Wildernesse; and to those who thinke themselves richly a-paid, with the simplicitie of the Gospell, and thou wilt easily be induced to thinke charitably of all, and them who have dishd out, as they were able, that which (had it beene better dressed, and served in by a right hand) would have drawn thee (it may be) to an admiration of that, which now happily thou maist find some occasion to exercise thy patience and pardon, upon

Thine in the Lord.

I. H.



Viall I.

The powring out of the SEVEN VIALS:

OR
AN EXPOSITION,
with an Application, of the 16th.
Chapter of the REVELATION.

REVELATION 16. 1. 2.

And I heard a great voyce out of the Temple, saying to the Seven Angels; Goe your wayes, and poure out the Vials of the wrath of God upon the earth.

And the first went and poured out his Viall upon the Earth; and there fell a noysome, and grievous sore upon the men which had the Mark of the Beast, and upon them which Worshipped the Image.

YOU have heard in the former Chapter, of the Preparation of the Seven Angels, to poure out the seven last *Plagues* of God upon the *Antichristian State*. In this Chapter, you read a large *Description* of their *Execution* of that worke, which is,
First, Commanded, Verse 1.

B

Secondly,

The first Viall.

Secondly, Performed, in the sequell of the Chapter.
Commanded, wherein observe that Commandement set forth,
First, by the *Instrumentall efficient Promulger* of it, a great voice
[*I heard a great Voice.*]

Secondly, By the Subject-place, whence this Voice came
forth, out of the Temple. [*A great voice out of the Temple.*]

Thirdly, By the matter commanded by the voice, [*Goe your
waies and poure out the Vials of the wrath of God upon the
earth.*]

This Commandement thus given, was accordingly performed
by all the seven Angels, in this whole Chapter.

The first Angel poureth out his Viall, *ver. 2.* and that is, first set
forth by the subject upon which he poured it, [*upon the earth.*]

Secondly, It is amplified by the effect it wrought [*There fell
a noysome and grievous sore upon the men*] What men? They
are of two sorts:

First [*Such as had the Marke of the Beast.*]

Secondly, [*Such as worshipped his Image.*]

The words are somewhat darke, and there is much variety in
the Interpretation of them: I shall shortly open to you, what
(by the comparing of this, and other Scriptures together) I take
to be the meaning of the Words.

First, when he saith [*I heard a great voice*] It is a voice of
Authority, and Power. And whose can that be, but his, that hath
power over all these Plagues, even God himselfe, and the Lord
Jesus Christ, who also have power in the Temple: It is not the
voyce of one of the foure Beasts, the Officers of the Church alone,
but a further power doth concur with this voice, such as carried
Majestie, and authority with it.

Secondly, [*Out of the Temple*] It implieth it was a voyce de-
livered not by one of the foure Officers in private, but came out
of *Publike Administration*, where onely the Lord speaking, did
with Authority let forward these Angels upon this work. And
it may further Imply, that it sprung upon some Prayers of the
Church in the Temple: for all the voices in the Temple, are ei-
ther, the voice of the Church unto Christ, or of Christ unto the
Church: And if the Lord speake graciously in the Temple. It
is commonly obtained in the Prayers of the Church, craving an-
swer from him,

[*To the seven Angels*] That is to say, Seven sorts of Gods
Messengers

The first Viall.

Messengers, whether Magistrates or Ministers, or whosoever they be that poure out these Vials, they are Angels of God, as being the Messengers of his wrath. Neither is it meant of seven Individuall persons, but seven sorts of Persons, that set forward this worke. And withall I doe accord with those that say, that in all these administrations, there is some presence of the heavenly Angels accompanying the men in the worke.

Goe your waies] [*your waies*] is not in the Originall, but [*Goe*] *poure out the Vials.*] The Vials are vessels of large content, but of narrow mouthes, they poure out slowly, but drench deeply, and distill effectually the wrath of God : Vessels they are of full and just measure, as all these judgements are dispensed in weight and measure.

Of the wrath of God] That argueth, that upon what subject soever these Vials fell, the wrath of God fell together with them, upon the same. And that helpeth not a little to open the place, and to shew the danger of some Interpretations, which doe expound the *Sunne vers. 8.* to be the Scriptures. If these Vials be the Vials of Gods wrath, how shall any of them be conceived to be poured out upon the Scripture, is the wrath of God kindled against the Scripture ? And for the *Earth, vers. 2.* Some conceive it to be meant of the common sort of godly Christians ; but though some soare plagues might befall some of them, yet how can the wrath of God be conceived to be powred upon them ? It cannot therefore be meant (as some of good note say) of the *Waldenses*, and *Albigenses*, *Hugonets*, and *Lollards* ; but the wrath of God falleth upon such, as worship the Beast and his Image : And therefore take that for certaine, that what things soever the Vials of Gods wrath are poured upon, they are such as God is deeply displeased withall.

Open the earth] They thought right, that thought it to be meant of the common sort of Catholikes : but let us further consider how it cometh to passe that the first of these Angels poureth out his Viall upon the earth, and the rest upon other things, yet they all have a Commission to poure out the Vials of the wrath of God upon the earth. For the opening of this difficulty (which else might exercise some) we must know, that in this Prophecie sometimes [*earth*] is opposed to Heaven, and then as by Heaven is meant the pure Church, as *Revel. 4. 1. & 12. 1.* So by Earth is meant an earthly and corrupt Church. Sometimes

The first Viall.

also by *Heaven* is meant, a corrupt state of Religion, wherein heavenly and divine honour is given to Satan, or Idols, as *Revel. 12. 3. 7.* Again, sometimes *Earth* is opposed not unto *Heaven*, but unto some other Element in the World, and so is it in this Chap. *The first Angel poureth forth his Viall upon the Earth, the second poureth his Viall on the Sea, &c.* So then in this case, the *Earth* is to be understood in a double sense. In generall, of the Antichristian state, or world, *Vers. 1.* And in the Antichristian World they have some things that represent the *Earth*, and some things the *Sea*, and some things represent the *Sunne* of that World, and some things represent that *Ayre* of that world; therefore in the particular execution of this Commission, *When the first Angel poureth out his Viall upon the Earth*, it is upon the lowest and basest Element in the Antichristian world, and that can be no other, but the lowest sort of vulgar Catholiks, and they were the first that had the wrath of God pour'd upon them, which did afterwards arise higher to the Sea, and then to the Fountaines and Rivers of water, then to the Sunne, then to the throne of the Beast, then to the River *Euphrates*, and last of all to the *Ayre*, and in all these doth the wrath of God ascend higher and higher, as may afterwards more clearly appeare.

The first Angel went and poured out his Viall upon the earth.] This first *Angel* must be these first sort of Gods Messengers, that did poure out some wrath upon Common Catholikes. And doubtlesse such wrath it was, as being poured out, did worke a *Noysome and grievous sore upon them that worshipped the Beast, and his Image* (as the Text expresseth) *They that had the Mark of the Beast* (you heard before out of the 13. Chapt.) are such as receive some indelible Character of the *Beast*; such are their Secular, or Regular Priests, and all that receive religious Orders from the Church of Rome. Who then are they that worship his Image? *The Image of the first Beast* (you know) is all Nationall, and Diocesane, and Provinciaall Churches; and they that rule them are the Image of the second *Beast*: So then they that worship the Image of the *Beast*, be such as are devoted to the Canons of Popish Churches, who drink them up, and receive them as Articles of their Faith; these are all afflicted with a noysome and grievous sore by the pouring out of this first Viall: For those who did poure it out, they were such as did convince them of the Damnable estate of a Catholike, and taught them, that by
their

The first Viall.

their Religion they could go not beyond a Reprobate; and this was the common practise of the Martyrs of *Iesus Christ* in *Queene Maries* time, in *Edward* the sixth, and in *Henry* the eight's time, who discovered unto you, that all their Religion was but the worship of God after the devises of men, even Will-worship, such as they were led into by the Man of Sinne, who being himselfe blinde, leadeth those that are blinde, and both fall into the ditch; those that thus discovered the unsoundnesse of the Religion of these Catholikes, who before seemed to be good Churchmen, and good House-keepers, and good Christmas-keepers, they were the men that poured out this first Viall upon the earth. And upon this their discovery, there fell a noysome, and grievous sore upon their *Catholike Priests*, who had borne the common sort in hand, *That Ignorance was the mother of Devotion, and such ignorant Devotion was the way of Salvation*, when they see that all their People, who were heretofore their honest and good Neighbours, full of benevolence towards them, were now informed, that they lay under a state of deepe *Dannation*, it was an eye-sore to their *Catholike Priests*, and all of that Religious Order, a double sore fell upon them.

First, a sore of envy, and malice, against all the Martyrs of Christ, and all that sought for Reformation of Religion; against whom their spirits were so strongly embittered, that happy was he that could bring Fire and Faggot to execute vengeance upon them, that did discover the state of the common sort of Catholikes to be so dangerous. [It was a publike speech of *Henry* the eight, when he sate in Parliament, Complaining of the stirs that were made about Religion, There are many (saith he) that are too busie with their new (*Sumpsinus*) meaning those that clave to that which he counted the new Religion, though withall others he taxed, who doated (as he said not amisse) much upon their old *Mumpsinus*. The new Religion (though true) Hee, and they all envied: the Old (though his owne) he despised.

Secondly, there was a noysome loathsomenesse discovered, by these true Witnesses, and Martyrs of Christ, unto the people. Whereby they began to see that the common sort of their Religious Orders were full of *Idlenesse*, of *Ignorance*, of *Covetousnes*, of *Pride*, and of *Hypocrisie*, and that they had laid such a foundation of Religion, as was not *Iesus Christ* the true Foundation, but had indeed reared up an Antichristian Religion, whereof (as

The first Viall.

it is said (*Isai. 28. 19.*) it shall be a vexation to heare the Report. A grievous malignant ulcer it was, and the more they stirred in it the more they were vexed. And this let me further adde, for opening the words, it is an allusion to that noysome sore of *Egypt* that fell upon the Common sort of the people, and upon the *Magicians* also, *Exod. 9. 11.* So that they could not stand before *Moses*; and so it was here, these noisome sores of which wee have spoken, did so fall upon the common sort of *Catholikes*, and upon their common Religious Orders, that they fell before the Angell that poured out this Viall, as *Dagon* before the Arke. Thus you see the meaning of these words.

Now for the Notes that arise from them.—You may observe that (*Chap. 15. 7.*) *One of the foure Beasts gave unto the seven Angels, Seven golden Viols full of the wrath of God, but they went not then, to poure them out, untill they heare a great voice out of the Temple, and now they goe.* So that the Doctrine in the first place to be observed, is this.

Doct. 1. Though the counsell and instruction, and advise of a Church-Officer may be a good invitement, and inducement, and preparative unto a Calling: yet it is the mighty Voice of Christ, specially in Publike Ordinances, that Effectually stirreth up a man to the execution of it. These Angels had counsell and encouragement given them (as you have heard) to goe about this worke, and were furnished with the wrath of God for this ende: but were not effectually stirred up to fall upon the execution thereof, till they heare a great Voice of Christ out of the Temple, (that is in publike Ordinances) then they goe to poure out their Vials. You shall find this a very ordinary Practise in some things suitable hereunto in Scripture. *Isaack* gave *Iacob* a Commandement and Instruction to goe to *Padan-Aram*, *Gen. 28. 6.* And thereupon *Iacob* went on his way, *Vers. 7.* But the first night that he lodged out of doores, when the Lord appeared to him in the House of God (*Vers. 15.*) and telleth him, That hee will bee with him, and keepe him in all places whithersoever hee goeth, and will bring him backe againe into this Land. Then *Iacob* (*Chap. 29. 1.*) litteth up his heeles, and goeth on his wayes; Like a Giant refreshed with Wine to runne his Course. And the like was the Practise of the same *Jacob*, when they told him that *Ioseph* was yet alive, *Gen. 45. 27. 28.* his spirit revived, and he said, *He would goe down to see him*; but first he goeth to *Beer-*
Sheba

The first Viall.

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Sheba and there offereth *Sacrifices*, and consulteth with the Lord, *Gen. 46. 1. 2. 3. 4.* and the Lord encourageth him to goe downe, bideth him not feare, *He will be with him, and there make a great Nation of him, and bring him back againe* (and so he did to be buried) thus are his hands fully strengthened in his way: The like also was the case of the men of *Samaria, Ioh. 4.* When the woman had told them that *Iesus was the Christ*, because he had told her all that ever shee did, they beleaved, because of her saying, *Vers. 39.* But when they came unto him, and talked with him, then they said unto her *Vers 42. Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.* Thus the voice of Christ carrieth his people an end in the waies of their callings, with effectuall power unto sudden and speedy execution.

The Reason is taken first, from the greater power of the voice of Christ speaking by his Spirit, then when hee speaketh by the gifts of his Servants, and therefore *Paul* putteth a great difference in this case, *Acts 19. 21.* The Text telleth us, *That he purposed in his Spirit to goe up to Hierusalem, afterwards going on his way, he meeteth with certaine Disciples, Act. 21. 4. and they by reason of the Prophecie of Agabus concerning Paul, vers. 11. fell upon him and wept, and besought him not to goe up to Hierusalem, What meane you (saith he) to weefe, and to breake mine heart, for I am ready not to be bound ouely, but to dye at Hierusalem for the name of the Lord Iesus.* Behold here the Spirit of God had revealed clearely himselfe in the heart of *Paul*, to strengthen him to goe up to *Heirusalem*, these Disciples (upon the Prophecie of *Agabus*, that he should be bound at *Hierusalem*) said to *Paul* through the Spirit, that he should not goe up: By what Spirit? By the gifts of the Spirit, the spirit of love, and their care of the Churches; but *Paul* waves them all, for hee had the minde of Christ, by the voice of the Spirit himselfe; this was indeede in times of extraordinary Revelation: but it sheweth you nevertheless the difference betweene the voyce of the Spirit, and of the gifts of the Spirit, he giveth the greater power to the Spirit, then to the gifts of the Spirit, being such kind of Gifts, wherein humane frailty might be mingled.

Reason 1.

The second Reason is taken from the greater power of Gods voyce in Publike, then in private Administration; If one of these Elders speake unto them, it may be but a private encouragement

Reas. 2.

encouragement

The first Vial.

agement: Such as the advice of *Nathan* was unto *David*, to build the Temple, 1 *Chro.* 17. 2. But had he come, (as afterwards he did) in way of Publike Administration; Hee could not have beene so mistaken as then he was; For therein doth the Lord more specially reveale the presence, and the power of his Spirit, and grace, *Matth.* 18. 18. 19. 20. Therefore it is, *That when there commeth a great voice out of the Temple*, it carrieth along the Seven Angels to a speedy dispatch of this great worke, of pouring out the Vials of the wrath of God upon the earth.

Vle 1.

The first Vse may teach us all, that have any private inducements or encouragements to any calling, or worke of God, by any Church-Officer, or Church-Member, not to sleight the same; for these Angels did not sleight the motion, when one of the Church Officers gave unto them the seven golden Vials, but they tooke the Vials, And when they see their time, when there commeth a publike Voice out of the Temple, then doe they all follow on effectually with their worke, in their seasons. Sleight not therefore private encouragements to good callings, but looke for further provocation and strengthening in them, from the publike Ministry, even from the voyce of Christ in the publike Ordinances of his Church. Private Revelations without the Word, are out of date, but certaine it is, that God doth speake by his Spirit in private Meditation and Prayers, and conferences with Bretheren; and in all these, comforteth his people with the manifestation of his fatherly goodnesse, yet speaketh nothing, but in his word, and according to it. Now these be good hints, and good encouragements, which God giveth his people in them, and by no meanes to be sleighted, when God sheweth his presence in them: God forbid that any of the sonnes or daughters of God should put them away. Yet this let me say, though such be faire encouragements, (what private duty soever they come in) whether to beleeeve on this or that gracious promise of God, or to stir us up unto any other Spirituall work, the servants of God are hereby led to attend the more upon the publike Administrations of the Church, for the further clearing of the mind and will of God; There will the Lord more clearely reveale himselfe by his Spirit in every Ordinance of his Worship, there doth he delight to poure out all his fresh Springs, *Psal.* 87. Last, For there the Lord commanded the blessing, *even life for evermore*, *Psal.* 133. 3. Eternall life doth he give in the Publike fellowship

lowship of his Saints, there doth hee confirme their callings to them, looke unto the Lord therefore for his blessing in this way, and so shall you be faithfull followers of these holy Angels of God, who being privately encouraged, waite for a publike voice to carry them an end in their Administrations, wherein the Lord by the mighty power of his Spirit doth confirme al his Promises, threatnings, and Commandements, and more thoroughly stirreth up the hearts of all his people to take hold of al that is spoken unto them; therefore if ever you perceiue any voyce or spirit to take off a man from Publike Ordinances, and cause him to sleight them, then ever looke at it as a manifest delusion, for every dispensation of God, doth but enkindle a more earnest longing that the Lord should confirme the same by his broad Letters Patents, the Publicke Word and Sacraments in the Church. Yea so farre doe the Saints of God stand hereupon, that whatsoever is in private onely brought unto them to beleeve, they will finde much adoe to rest satisfied in it, untill they see it confirmed in publike also. As when men have any speciall grant from their Prince, and have it confirmed by the Privy Seale, they will not rest therewith, but will go to the Lord Keeper for the Broad Seale, to confirme what was before Sealed to them, though either of them apart be sure, yet both joyned together will make it more sure: Shall men be so carefull for this world, and for temporall Patrimonies, and shall Christians take up every motion in private and sleight publicke Ordinances? Be not deceived, whatsoever is brought unto you by the spirit of God in private, will cause you to seeke for more cleare evidence from his loud voice in Publike, where his voice goeth on more strongly and powerfully, convincing the Conscience, and breaking downe all Temptations and discouragements that might hinder the comfort of Gods people.

The use in the 2. place serveth to reflect a iust reproofe therefore upon any that shall despise or neglect the Publike ordinances of God in the Church, for you see here that what is confirmed in the whole Church is the great voyce of God, and that without contradiction to the holy Saints and Angels, if therefore the Publick ordinances be vndermined and borne witnesse against by any that commeth not from the spirit of these Angels, but from some evill roote in the hearts of the sonnes and daughters of men, the report of which is a vexation of spirit to heare thereof.

of. Thus much for the first note. *Goe poure out the vials of the wrath of God upon the earth.*

And the first Angel went, and poured out his viall vpon the Earth, &c.

Here is a world you see discribed, having an earth and sea, and rivers, and fountaines, and sunne, and aire, and they all belong unto the Beast, and therefore the first Viall is poured upon them that had the marke of the Beast, and the last brought in the fall of Babilon: So that from first to last, they are the judgements of God vpon the Roman Antichristian state, as sixe of the seaven scales brought in judgements upon the Pagan Romane world, and the seven Trumpets, his Iudgements upon the Christian world, as they were ruled by Christian Emperours: so are the seven last Vials powred out upon the Antichristian world; From hence therefore you may note thus much.

Doct. 2.

That the whole antichristian world, or state is but earthly and not heavenly. For all these Angels are commanded to poure the vials of the wrath of God vpon the earth, and they went not beyond their commission, in pouring them upon the sea, and Rivers, and fountains, and vpon the sunne, and upon the throne of the Beast, and the River *Euphrates*, and the Aire; whereby the Holy Ghost holdeth forth vnto us, that all these are but earthly, the sea is but earthly, the fountaines and rivers earthly, their sunne an earthly sunne, and the throne earthly, &c. And though it is true (as some say) poure out any iudgement upon any element, and the earth fareth the worse for it: yet take the description of the Holy Ghost, as it is plaine, and it intendeth the antichristian world alone: They are of the world, therefore they speake of the world, and the world heareth them, *1 Ioh. 4 5. And he that is of the earth, speaketh of the Earth, Ioh. 3. 31.* And so also are all their ordinances earthly.

Reas. 1.

The first Reason is taken from the efficient cause of all their frame and state, which is but from the Earth: all their Doctrine, worship, and government, so farre as it is Antichristian is but humane, if not diuelliish, *Rev. 13. 18.* The whole number of the Beast, whatsoever is numbred to belong unto him, is but the number of a Man, humane inventions and will-wisedome, men will haue it so, and this is the Summe of all Popish Religion.

Reas. 2.

As the whole frame of their Religion commeth from the earth, so doeth it tend to the earth againe, for what doth all drive

drive at, but the maintenance of an earthly Pōmpious, stately Prelacy; nothing in the world but devices to get money: they are full of covetousness and ambition; both which, what are they but an open doore to their earthly libertie? these are sensuall (saith *Iude ver. 19.*) not having the spirit: There is nothing spirituall in all their orders, nor in their pleasant sights, sweet smells, delightfull musique, and many goodly Feasts they have, and what are they but to please the taste of men; and all their carved and painted stocks, and stones, their goodly Images, what doe they but please mens fancies, And

This you shall finde in the third place, that their best devotions doe but leave a man in an earthly and carnall estate, and therefore the Holy Ghost speaketh boldly, *Rev. 13. 8. That all that worship the Beast, their names are not written in the booke of life, of the Lambe slaine from the foundation of the world:* There is not a man of them, that knowing and beleeving no more then what he hath from the Beast, can be saved, therefore they thought not amiss who have written, that a Papist by his Religion cannot goe beyond a Reprobate, so then whatsoever is meant by these things in the antichristian world, whereon these vials were poured, all is but earthly; an earthly sea, an earthly sunne, an earthly light, an earthly aire, fitter to choake men (so farre as it is Antichristian) then to breath any life into the soules of Christians.

To shew you the vanity of all their indeavours, that study to reconcile Popish and Protestant Churches together, I will say but thus much, you may as soone bring Heaven and earth together, as you can draw Popish and Protestant Religion together; for Popish Religion is all but earthly, and all the Churches of Christ are Heavenly, and therefore when Heaven and earth meete, then will *Poperie* and *Protolemy* meete together.

In the second place let all men beware, lest they have any licentious affection towards the old Religion, as they call it, if you shall hearken to the voyce of such charmers, charme they never so wisely, your best Religion will be but earthly, your prayers earthly, your faith earthly, your obedience will be earthly, you shall find nothing therein able to answer an Heavenly and spirituall mind: what though they tell you that Protestant Religion loveth ease; but as for them, they have their whippings, and

& scourgings, and fastings, and these (they will say) are no such earthly dainties; Truly these so farre as they are Antichristian are but earthly; they fast from flesh indeed, and from white meats, but they have the dainties of the Apothecaries shops, preserves, and conserves, and such kind of pleasant meats, and what have they done all this while? these their practises are not sanctified of God, and therefore doe leave the soules of men still vnder carnall delusions, being no other, but earthly and bodily exercises. *Goe and poure out the vials of the wrath of God vpon the Earth, and the first went and poured out his viall vpon the earth.* This is vpon the lowest and basest element, in the antichristian world, Thence we may observe.

Dott. 3.

That God in his Iudgements vpon wicked persons, and states beginneth first with the least and lowest amongst them, this is evident in the Text, first vpon the earth, and the sea is next; which like the naturall sea is above the earth, and the Rivers, and fountaines are higher then it, and the sunne higher then they: and then vpon the throne of the Beast, and when we come to open the sequell you shall see that all things goe in a gradation; And in this sort did the Lord deale when hee brought antichrist into the world, *Rev. 8. 7.* The first judgement came vpon the earth; The second vpon the sea; The third vpon the rivers and fountaines of water; The fourth vpon the Sunne, then commeth Antichrist the King of the Bottomelesse pit, *Rev. 9. 11.* and here in the 5. Viall his throne is smitten, and vpon the sounding of the sixt angell, the foure angels in the River *Euphrates* were loosened, and here pouring out the 6th Viall, the River *Euphrates* is dried up. And the consideration yeeldeth great light to helpe us in the exposition of these seven vials: for by the same steps wherby antichrist came into the world, by the same steps doth the Lord vndermine him and bring him downe. For as first the common sort of Christians were corrupted when antichrist was brought in, so first the Common sort of Catholiques are blasted, when antichrist beginneth to fall: The like course did the Lord take in the plagues of *Egypt*, *Exod. 7. 19.* &c. He beginneth with the lowest, first to turne their waters into bloud, and thereby killeth their fish, but still men sublist well enough, but then he bringeth frogs into all the land of *Egypt*, and they crawle into their kneading troughes, then he changeth the dust of the land into lice, and that was a great deale

more.

more loathsome to men, and at length hee killeth all their first borne, and at last overwhelmeth *Pharaoh* and his hoste in the bottome of the red sea; and all this is according to the old covenant of his justice, *Levit. 26. 18, 21, 24, 28.* *If you will not for all this hearken unto me, I will punish you yet seven times more for your sins,* so he threatneth againe and againe in all those verses, untill at last he bring upon them such feareful and horrible Iudgements, *that they become an hissing to all nations.*

The Reason of Gods dealing thus, is to magnifie Gods patience vnto all; knowest thou not that the long suffering of God leadeth thee to Repentance, *Rom. 2. 4.* It becommeth the Lord to magnifie his patience and when he doeth strike he will not suddenly stirre up all his wrath, therefore when here he commeth to judge Antichrist, he first poureth out his wrath where it is least of all sensible to the great Lords of the Antichristian world, to magnifie the equity of his Iustice, and that he might also leave them without excuse, if the lowest judgements doe not prevaile: this God doeth that he might be justified when he judgeth, *P/. 51. 4.* Thus though *his wrath bee revealed from heaven against all ungodlinesse and unrighteousnesse of men, Rom. 1. 18.* yet such is the holinesse of Gods proceedings, that hee will shew his patience, and will strike gently vpon the least and lowest in estate first, and afterwards hee goeth on further in wasting to waste, untill he have overspread a state with punishment; thus doth hee together magnifie his patience, and justifie his justice, and leave men without excuse.

This may serve in the first place to teach all men in the feare of God, to become wise by light Iudgements and gentle afflictions, those which you would thinke may least of all concerne you sleight them not: nothing more distant, from the chiefe men in a State, then the common multitude. A Iudgement upon them doth not matter much, if a Famine were upon the common sort of people, Princes and Great men would not be much affected therewith. But the least of his judgements should be warnings unto us, to teach us that the Lord hath taken his Sword into his hand, and will go on in judgement, untill he make the soules of men to tremble. What if a judgement begin upon mens cattell? That is farre off: It will come next upon your Servants and Children, and it may be, reach to the wife of your bosome; and if all this prevaile not, it may be, He will strike you with grievous diseases.

diseases in your body ; and if you hearken not for all this, what if he let the Devill loose upon the soules and consciences of men and women ? What will the heart of a poore Creature doe in such a case ? O consider this all ye that forget God ! least hee teare you in pieces, and there be none to deliver. When the Lord striketh aloofe from us, It is but the Viall of the first Angell, but when the Lord beginneth, he will go on further ; therefore it must be the wisdom of the sonnes of men to take heed of his stroakes as farre off. This also is the Method of Gods dealing with his owne Children : He did not fall upon the Conscience of his Servant *Job* at the first, but upon his Cattell, then upon his Servants, after that upon his Children, and nextly, upon his Body, and at last, writeth bitter things against his soule. Be we warned therefore by the first hints of chastisements, by small and gentle visitations, and happy they that learne to profit by such, to turne unto God, and to make their peace with him, before his wrath breake forth like a devouring fire, and there be none to quench it.

Use 2.

The second use is unto the common sort of Christians, if there be any more poore and common, and of lesse esteeme then other : Marke what I say, and take it from the word of the Lord, it becometh you in speciall manner to take heed to your Religion ; for if corruptions grow therein, you will be the first that will suffer by them. And why so ? It is because Religion concerneth the common sort of Christians, as well as any other : and yet they commonly leave their Religion, (as they say) to men that are wiser then themselves ; well, if you cannot read in the Book of God the broad Characters of Salvation, and the way thereof, looke for it, that when the smarting providences of God come upon any State where you are, you shall first taste of them, and then shall you see the necessity of looking unto your Religion. And upon this ground it is that Apostle *Iude*, *Vers. 1. 3.* writeth unto all the faithfull, and exhorteth them, *That they should contend earnestly for the Faith once given to the Saints :* otherwise they shall have the first handfull of Gods Iudgements, for they will be soonest corrupted, and shall bee soonest punished,

Doe 4.

That the discovery of the loathsome, and shamefull sinnes of men, is from the Viall of the wrath of God. For what was this Viall which is powred out upon the earth (that is upon the

Common

The first Viall.

15

common sort of Christians) It was their conviction of their damnable Ignorance, and Superstition, Idolatry, and Hypocrisie; and this the Lord threatneth, as a judgement unto *Hierusalem*, *Ezeck. 16. 37.* *That hee will discover her nakednesse, that those that loved her, and those that hated her should see her nakednesse,* Thus is his wrath revealed against all unrighteousnesse of men.

For the Lord is the first cause of all the Evil that is done among the sonnes of Men, *Amos 3. 6.* So that, is mens wickednesse discovered, is their loathsome, sinfull, carnall, corrupt estate laid open? *The Lord hath done it.*

Because it is the proper worke of the Spirit of God to convince the World of sinne, *John 16. 8.* and he worketh it by the Law, *For by the Law commeth the knowledge of sinne, Rom. 7. 7.* And what the Law doth, the same doe the servants of God by the Ministry of it, yet all is the worke of the Spirit of God.

The Use may be, first to teach the Sonnes of men, to take heed how you snarle at Instruments of Gods wrath, though it may be, they may sometimes deale disorderly; yet is it your part to see the righteous hand of God, and when men walke according to God, in discovering your wickednesse, there is it, the righteous hand of God much more. As when the Angels that poured out this Viall, were encouraged by the Officers of Christ in his Church, and so by the Lord himselfe, to show men that they were full of palpable Ignorance, and superstitions. Therefore let men learne in these cases, to sanctifie the Lord in their hearts, and to acknowledge his hand on them; in such convictions of their sinnefull and shamefull estate and course.

Let it teach all such whose sinnes are discovered at any time, to humble their soules under the mighty hand of God, that as their sinnes have beene discovered by an Angel of wrath: so they may be covered againe by the Angel of peace.

That the discovery of the sinnes of the Common sort of people doth inflict a noysome Boyle upon their corrupt leaders, and guides that allow them therein. *There fell a noysome and grievous sore upon the men which had the Marke of the Beast, and upon them that worshipped his Image.* When all this wickednesse is discovered in the common Catholikes, then doth the leaudnesse of their leaders also grow notorious; what say you now.

now to all their Catholicke Priests. Their wickednesse appeareth, their Idlenesse, Hypocrisie, Covetousnesse, and wantonnesse, breaketh forth. *A grievous sore lay upon them all, to see that all their labours are discovered, to be but a building me. up in wrath, the Spirits of the Popish Leaders were greatly disturbed and troubled to see men so busie with their new Sumpsinus.* A noysome blemish was it to all their Religious Orders, and to all that did countenance thē in the same. Evident this is unto al those that read the Stories of our owne times, or the times of our Fathers, how this noysome sore fell upon their Guids and Leaders, And so it hath done of old, *Esay 9. 15. 16 The Leader of this People cause them to erre: So Jer. 5. 31. The Prophets prophesie falsely, and the Priests beare rule by their meanes, and my people love to have it so: Thus are their false guides blemished.*

Reason

The Reason is taken from the duty of the guides of the Church and People, which is to turn them from their evill waies, *Jer. 23. 22.* Therefore if they lead them into evill wayes, needs must a noysome sore fall upon them, when the wickednesse of the people is discovered.

Vse

This may teach all the servants of Christ, to whom the Church of God is committed, to be the more vigilant in all the Administrations of the things of God in his House, that there may remain in it no corruptions that are discerned; but that being discerned, they may be also borne witnesse against, and be seasonably rooted out, and the spirits of Gods people healed: else the forenesse will fall upon the guides of the Church, the people may perish in their sinnes, but their blood will the Lord require at the hands of those that should leade them in the way wherein they should goe. It is not enough for the people to say, it is the fault of their guides, nor for Ministers to lay the blame upon the people, unlesse they warne them, then indeed have they delivered their owne soules, but if the People perish for lacke of knowledge, God will require their blood at the hand of their Guides.



THE SECOND VIAL:

R E V E L. 16. 3.

*And the second Angel poured out his viall upon the Sea,
and it became as the blood of a dead man, and every
living soule died in the Sea.*

His Verse describes the pouring out of the Viall of the second Angel: For the subject, *He poures it on the Sea*; and the effect was, *the Sea became as the blood of a Dead man*, and the effect of that, *on the living soules in the Sea, they all dyed*. The allusion is, to a like plague upon *Egypt*, in the 7. of *Exod. 20 21*. Where *Moses* stricke the River *Nilus*, and it was turned to blood, as heere *The Sea became as the blood of a dead man*, and *all the fish in the Rivers dyed*; that is, of all sorts some.

Now for the meaning of this second Viall. First, for the *Sea*, What is heere meant by the *Sea*? And what by the *Sea* becomming blood, and *as the blood of a dead man*? And how is every living soule in this *Sea*, said to dye by this meanes? The *Sea* cannot be meant the ordinary *Sea* of waters, for you cannot bring any judgement on that sea, that can afflict Antichristi-
D ans

ans more then Christians ; if you should corrupt all the Sea (as the Papists expound it, and yet they beleeeve all these evils redound to Antichrist.) What hurt will it be to Antichrist more then to the Church of Christ ? If all the fish in the sea died, What would it hurt *Antichrist* more then Christian Nations ? cannot *Antichrist* be supplied with other dainties on the shore, out of the Flocks and Herds, and out of the Fields and Woods, and out of the Ayre from the Fowles there, though he never had any Fish at his Table ? That therefore cannot bee the meaning. But the sea is the sea of the *Antichristian* world, a distinct world from that heavenly state wherein other Reformed Churches stand. The Sea, as you know, is the confluence of all the Rivers and Fountaines of waters ; they all finally are gathered together into one place, and are called Sea. And truly the confluence & concourse of all the springs of the Churches, they do meet together in one Religion, that is the common receptacle of all ; *All my fresh springs are in the Lord, Psal. 87.* 7. In that Religion which the Church professeth : And therefore Religion was resembled in the 4 of the *Revel. vers. 6.* By the sea of Glasse like unto Chrystall, that is, all the Ordinances of God they were so cleare, as that you might see Christs face in them as in a mirrour or glasse, *1 Cor. 3. 18.*

Wherin the state of Religion in the New Testament differed from the state of Religion in the old Testament, Where the Brazen sea in *Salomons* Temple was indeed bright as brasse, but thicke and not transparent, you could not see so clearly the blood of Christ in it ; and yet there was a sea of Waters : What to doe ? In the *2 Chron. 4. 2.* to the end of the 6, *verse*, which was for the Priests to wash in. Now what is it that can cleanse the Priests, but onely the blood of the Lord Iesus. Now that was resembled by the water in the Brazen sea. Therefore all the Ordinances of Christ, which did hold forth the blood of Christ, to the washing and purging of the Priests and people of God, that is the sea. Now this sea, as you heard in the 15. Chapter of the *Revelation*, the 2, *verse*, In the Reformed Churches is a sea of Glasse, though mingled with Fire ; mingled with some contention, yet the face of Christ might be cleerely seene in it. But this sea heere, that is, the Popish Religion, is the confluence of all their Ordinances, as they doe ad-

minister the worship of God : And upon this sea, upon this Religion, is the second Viall poured. In the former Viall First, men stumbled at the lives of Papists, and therupon at the lives of them that led them, at their Priests covetousnesse, ignorance, and hypocrisie, they liked not their lives, though at first they stumbled not at their religion, but thought it was the fault of their lives ; but soone after, they stumble at their Religion ; so that the next Vial is poured on their Religion, the Ordinances themselves, as they are dispenced by them : the Viall is poured on them so farre as they differ from Reformed Churches. Then what ? This being the sea, how is this sea come to be as bloud ? That is this Religion of theirs is convinced, and discovered to be, not such as holds forth the cleansing blood of the Lord Iesus, as the Sea in *Salomons Temple* did : and as the sea of Glasse like unto *Ceristall* did, but holds forth the blood of a dead man : A dead Christ, and dead Ordinances to any spirituall life. There is no life, no power, no savour of goodnesse in it ; as the blood of a dead man, which is not like the living blood of Christ, to cleanse and purifie, and to give life ; *Whosoever eats my flesh, and drinks my blood hath eternall life, John 6.54.* But this is the blood not of the living God, but of a dead man, there is the best of it, and what is that ? Fit to pollute and defile, fit to choake a man, but not to feed him ; not to cleanse and purge him. *And every thing living in that sea dyed* : Every thing, That is every soule that had no other life, but what was bred and fed in that Religion ; and had no other Christian life but what he sucked and derived from that Religion, they all perished everlastingly, this is the meaning of the words of the Text.

Now then it may be further demanded for clearing of this meaning, who is this Angell that poures out this viall of Gods wrath on this sea ? the sea (you say) is Antichristian religion, for the first began with the earth ; this goes up higher , and so higher , and higher , till it come to the throne, and till at length *Babylon* be fallen : So that all these plagues fall on the antichristian state. But who is this Angell that poureth out this Viall ? There be some conceive that they are they who met in the councill of *Trent*, and gathered all the streames of Popish priests, and their doctrine, and practise, and ratified them all in that Councell ; yea some thinke that *Bellarmino* hath

done the Church of God good service, in gathering the body of Controversies, betweene protestants and popish Churches, and hath delivered them in so many volumes that you might have a whole sea of antichristian doctrine, worship, and government by him confirmed, though I do not dislike the notion, and it will fall into the true meaning, yet that holds not close to the letter of the Text, for the Text makes all the Angels to be such as come out of reformed Churches, * the Temple open
 * Rev. 15 5.
 6. in heaven; members of reformed Churches, all cloathed in pure and white linnen, godly Christians, righteous soules, and girded with golden girdles, stablished in the truth of the Gospell, therefore they cannot be the Bishops, and Doctors of *Rome*, nor *Bellarmino* nor any of them that have held forth Popish Religion in a Popish Church; What then? Then it must bee other Ministers and Professors of reformed religion, who have discovered the religion of the antichristian state to be as it is.

Obiect.
 Answ.

You will say can they turne Popish Religion to bloud.
 The Doctors of *Trent* indeed have, *Bellarmino* makes it worse by maintaining and confirming of it. True but can Ministers of reformed Churches be said to doe so. Marke they are sayd to poure out a viall, not by making their religion worse, but making it appeare as bad as it was; They being righteous men, they could not corrupt religion, but discover it, and make it appeare, that all the decrees of the councill of *Trent*, and of *Bellarmino*, and such Popish writers; they discovered them to bee nothing but a sea of corrupt doctrine, and worship: all the streames that run in that sea, are all polluted and filthy, that who so lives and dies in them, perisheth everlastingly. And such were all those worthy servants of Christ, that have written either against the Trident Councill, or against *Bellarmino*, that have convinced their Doctrine and worship to be all polluted and corrupted, and to be such that if a man know and practise, and beleve no better he cannot be saved, such hath been *Chenmitius*, and *Junius*, *Chamier*, *Whitaker*, and *Reignolds*, *Perkins*, and *Ames*, and the rest of the holy Saints of God, that have poured out this viall of Gods wrath, that is, that by their doctrine, and writings from the word have poured out such cleare conviction, and refutation of their doctrine and worship, that to all that are not partiall, it appeares to be
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not the bloud of the Lord Iesus, but of a dead man, and therefore who ever lives and dies, in that religion, hee cannot die better then a reprobate, nor live better then an hypocrite, this is the true meaning of the second viall.

The first note that we may gather (I will not be long in it, nor in this place the matter requires it not, in some places it might.) Dott.

As upon the corruption of common Christians followes the corruption of religion, so by the discovery of the corruptions of Christians, or upon the discovery of the corruption of common Christians, followes the discovery of corruption in Religion.

This note followes upon the former words, compare this verse with the second trumpet, vpon the sounding of the second trumpet, there was brought in corruption of religion, in the Imperiall Christian world, as in the 8. Chapter of this booke, and the 7. 8. 9. ver. *The first Angell sounded, and there followed haile and fire mingled with bloud, whereby all the green grasse was burnt up, &c.* The first Angell poured out fire and bloud, that is vncharitablenesse, and contentiuousnesse, and so corruption grew in the spirits of common Christians, and what followed upon that? And thereupon the second Angel sounded, and there fell a great mountaine burning with fire, cast into the sea, on the contentiuousnesse, and quarelling of common Christians and their ambition. There grew contention, about primacy in Church Governours, and that so far corrupted the sea (A mountaine of high preferment being cast into the sea) that a third part of the sea became bloud, here was a third part a great part of their religion, specially that which concernes government, became bloud, very noisome, both their doctrine and government: so that looke as on the corruption of the lives of Christians, presently religion grew corrupt, so on the discovery of corruption in common Christians. In this second viall followes the discovery of corruption in religion it self, in this second viall: and looke by what degrees, the trumpets sounding, brought in corruption into the Church; by the same degrees, the vials bring forth the discovery of corruption in the Church the vials of Gods wrath discover corruption & pollution in Religion.

The reason of this point is taken from the powerfull efficacy of all religion, to transforme the sincere professors of it, to the like nature with it selfe, looke what the religion is, such

Reason

The second Viall.

is the spirit of all that are sincere, and serious professors of it, and therefore if there come in any corrupt doctrine, & corrupt religion, our Saviour tells us, *by their fruits ye shall know them*, for such as their corruption is in judgement, such will it bee in their lives, in *Mat. 7. 15. Beware of false prophets, &c. by their fruits you shall know them, a good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit*, and so it was with the Pharisees, though they were the strictest sect of the Jewills Religion, *Act. 16. 5. Yet as they were corrupt in their lives, so their Religion was corrupt*, and those that were Profelites to it, *Mat. 23. 15. They made them twofold more the children of hell then themselves*, *2 Tim. 3. 13. Evill men and deceivers waxe worse, and worse, deceiving and being deceived*; and the ground of that is this, the concurrence of the spirit of God with his owne word, and the concurrence of the spirit of Satan, with his ordinances and instructions, there is a spirit goes with both, that doth assimilate and transforme a powerfull professor of sincere Religion, to be sincere in heart, And the Professors of corrupt Religion to transforme them into the nature thereof: In the 59. of *Esay*, verse 21. *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever*. Gods spirit goes with his owne Ordinances, where ever they are rightly and sincerely received, as alway by some they are, where ever they have free passage, they will have some good issue, and some persons or other, on whom they will worke such a change, in *2 Cor. 3. 18. We all with open face beholding, as in a glasse, the glory of God are changed into the same image, from glory to glory, as by the spirit of the Lord*. Consequently if *Antichrist* come with his delusions, hee shall come with all the power of Satan, whose comming (saith the Apostle, *2 Thess. 2. 9. 10.*) is after the working of Satan, and with all power of signes and lying wonders, with efficacie of delusions; a signe these delusions are not meerely Nationall, but effectuall, to transforme the heartlike unto the minde, their will like unto their judgement, and their life like unto both, that you shall have the whole frame of their state, such as is their Religion: if the lives of Catholike Professors be corrupt,

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an evident argument their Religion is corrupt, and if their Religion be corrupt, their lives cannot bee sound, they that live by that Religion must needs be corrupt : so that upon the discovery of the corruptions of the lives of Catholikes, then men began to scruple their Religion; at first it was fairely interpreted of some Catholikes, that were reformed, and brought to the truth, they thought that all abuses found in the Friars & Monks was but from the lives of men, their religion was better, their religion did not teach them so: and therefore thought still, they might appeale to the Pope himself, as *Luther* did, they thought it was the ignorance of the Priests, that brought Pardons into the Countrey to sell them, for groats and shillings; but this was but a charitable opinion, and in truth, the Priests the ministers of that Religion, did but act the spirit of that Religion, the whole heart was sicke, and the whole head and body mortally distempered.

The Uie is thus much, it must be a word of holy admonition, and warning to all Professors, in this Countrey, and Church members, to all that professe they came out of *England* for purity of Ordinances, to be very circumspect, pure, and faithfull, and zealous in all their whole conversation : for beleeve it, you will finde this true, and remember it while you live, if you bee corrupt in *New-England*, if you be unfaithfull here, if you be worldly minded here, false of your words and promises here, injurious in your dealings here, beleeve it one of these two will unavoidably follow, either all *England* will judge your Reformation but a delusion, and an invention of some of your Magistrates, or Elders, or otherwise looke at you, as not sincere but counterfeit. This unavoidably you will finde true, you cannot poure forth a Viall of more wrath on Religion, as it is heere reformed and established, through the blessing of God, you cannot load it with a heavier Viall of Gods wrath; then if heere you shall grow worldly, and covetous, deceitfull and contentious, and unbrotherly. Are these your Church members, such & such things were done, but I hope it was not your Church Members, are we not all brethren? Doth our Estates lie much of them in Common? Well, what ever things may be, though Christian love will passe by much; yet beleeve it, if men make no conscience of their bargaines, but that they doe defraud others. If men make no conscience of heavenly mindednesse of purity and
zeale;

Vse 1.

Excellen-
Counsels
to the
Puritans.

They show
where the
shoe pin-
ched.

The second Viall.

zeale ; and thinke it needs not, but rest in meer formes of Church Ordinances, you will unavoydably, poure a Viall of Gods wrath, as much as in you lyes, on all the purity of Gods Ordinances, and judge you how dishonourable it is to God and holy religion, and how blame-worthy it is in such as are faulty herein, however you will answer this before the Lord at his comming? For you cannot avoide it, this will be the issue ; either we are counterfeit Professors of Reformation, or that our reformation is counterfeit, you say you came over for puritie of Ordinances : But in truth, you did but dissemble, & however you thought, it was not in your hearts, the event proves the contrary ; if you be not sincere, but hollow Members of the Church, and corrupt livers, under the governement and worship of God heere established and ordered, I say, you will force all whose eyes are on you, throughout the Christian world to thinke, these are but the inventions of men ; there is no truth, no true heartednesse in the Religion here established : and for the Religion established in *England*, what ever you talke of humane inventions, we know there is no such unfaithfull dealing, and hollow heartednesse, no such bitternesse between Christians. A Ministers Presence is amiable, and his feet beautifull, and where hee comes, it is not thought too homely to be regarded, of better then himselfe, If Religion in our Native Countrey, of them that are sincere, if it hold forth more puritie there, beleve it, it beares more evident witnessse to the truth of God there, so much as is truth, then as we doe, that professe greater simplicitie ; these are but the names of things, but the reality is wanting. It is never to be forgotten, the Argument of the blessed Apostle, the *Corinthians* tooke offence at him (as they were numerous, though godly men) yet a generation of them were haughty by their great gifts, *Paul* said he would come to *Corinth*, he promised to come, but he did not, and they thought he used lightnesse ; it was an easie thing with him to be *Yea* and *Nay* : What saith the Apostle ? *When I said I would come, did I use lightnesse, that with me there should be Yea, and Nay? Nay*, saith the Apostle, (I pray you marke it, and I could wish, it were engraven on the tables of godly mens hearts) in the 2 *Corinth*. 1. 18. *as God is true, our word toward you was not Yea and Nay* : **How doth hee prove that?**

For

The second Vial.

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For the Sonne of God, Iesus Christ, who was preached amongst you, by us was not yea and nay, but in him was yea, and all the promises of God in him, are Yea and Amen. What is this to the purpose? If the Gospel he preached be not yea and nay, then neither are his promises yea and nay: this is his intentment; else his inference is nothing.

I you will say, Ministers and Apostles ought to be such, but this that followes wraps in all professors. Now hee which stablisheth you with us in Christ (it is not Elders onely) and he that anointed us is God, who anointeth with such oile as falls on every member of his body? who hath also sealed us, and given the earnest of the spirit in our hearts, and makes us every way like himselfe, therefore saith he, I call God to record that to spare you I came not yet to *Corinth*, otherwise as the Gospel preached by him and *Silvanus & Timotheus*, was not yea and nay, but in him was yea, no more was his promise; this is the spirit of Christians, and Ministers, and so of al that are established together with their Ministers, anointed, and sealed and confirmed in grace with their Ministers, and have received, the earnest penny, to bind the bargaine of eternall salvation, to faithfull soules; So looke what a Christian doth promise, he is bound by the earnest penny of Gods Spirit, hee dares no more alter his words, to the discredit of his profession, then the Spirit of God to lie.

So that consider, if Professors grow corrupt, Religion will grow corrupt; and on the discovery of the corruption of common Christians, corrupt religion will be discovered, else you will be discovered to be carnall professors.

But there will be these two events, either it will cast aspersions on you, and so they will say none are better; the spirit of the Country is deceitfull in their bargaines, there is no constancie in their words.

Or else that your Religion is corrupt; and this will also fol-

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low unavoidably, though your Religion bee of God, and the Lord himselfe will beare witnesse, it is of God, and according to the true patterne of the Word; yet if we in this generation shall defile it, by our unfaithfulnesse, unspiritualnesse, unheavenlinesse, and ungodlinesse, this will be the issue; on the corruption of the lives of Professors, follows corruption of Religion, and upon the discovery of the one, follows the discovery of the other:

That Religion, which by the blessing of God, and the power of his grace, is dispensed heere in simplicity, will bee corrupted in the very next generation; you will finde your Children after you (of whose state you ought to have as much care, and I thinke, I may speake it without inconueniency) more then of your owne: you may know the worst of it for your selves, being neere the grave many of you: but verely, what will befall your Posterity? They will degenerate out of measure, by the unfaithfulnesse of your lives, and unrighteousnesse of our promises, they will fall to bee starke nought in point of Doctrine, Worship, and Government, they will utterly degenerate from their Ancestors, let but us bee polluted, and all the waters that come from us will be polluted, it cannot be sweet water that runnes through a poysonous earth, if the earth bee unfavoury, the Waters, and Deepes, and Rivers be poysoned, what will the issue bee, all will bee corrupt: and therefore as you desire to leave Religion with a blessing, leave it pure in the conversation of Brotherly love, and purity, and faithfulnessse, and fruitfulnessse, and heavenly mindednesse; that so as Religion alwayes loves to lye cleane, as was a grave speech of an ancient Saint, it will not lye nasty as a Swine, and a Dogge in a kennell, it must lye sweet and cleane: if the hearts and waies of men be not pure and holy, you shall not alway have the Sea cleane, but Religion will grow to Apostacy, and that which is our glory, will be our confusion,

Is become as the blood of a dead man.

Dott. 2.

The faithfull Ministers, and Professors of Reformed Religion, and Churches, by powring out the wrath of God on Popish Religion have discovered it, not to hold forth the blood of the Lord Iesus, but to bee *as the blood of a dead man*, That is the Sea, the Antichristian Sea, the confluence of all Ordinances in it, not to bee the blood of the Lord Iesus, which is onely able to purifie and to pacifie the Conscience, no such thing to be found in it. But a blood fit to quicken and give life, *John 6. 50. 51. Hee that drinckes of my blood, shall live for ever* : but they have discovered it to be *the blood of a dead Man*,

It was the speech of Master Perkins often in his Sermons, and throughout his Writings (who was one that powred out this Viall) he would say to his hearers, Young Schollers : Popish Bookes in holding forth the blood of the Covenant, they hold it forth in a morall manner, but without the life and power of his death ; hee expounds it thus : They will very evidently set forth the cruelty and treachery of *Judas*, that betrayed him, and the Wordly-mindednesse, and Covetousnesse, and Ambition, of the High Priests, that bought and plotted his death ; they will (saith hee) make bitter invectives against the prophanenesse of the *Jewes*, that were ready to renounce him, *Away with him, away with him, Crucifie him*, and declaime against the timorousnesse of *Pilate*, and base-mindednesse, that could not deliver an Innocent ; and declaime of the cruelty of the Souldiers, and magnifie the Innocencie of *Christ Iesus*, and make the people many times to weepe, that *Iesus* an Innocent man, had beene thus prophancely sould and bought, and thus basely condemned, and cruelly handly : All this might be done, and all but to shew forth the blood of an Innocent man. But to shew the need of Christs blood, and how they should walke worthy of it, and how they should obtaine it, it is the least part of their

discourse, and indeed, no part at all : What is this but the *blood of a dead Man*, to raise up bitter detestations against the Iewes, and Souldiers, and *Pilate, &c.* But to raise it up to any powerfull effect in the hearts of Christians, it is not their endeavour that are most devout.

Reas.

The Reason is first taken,

From their holding forth, not indeed the true Christ : Whether you speake of their Doctrine, Worship, or Government, they doe not hold forth the true Christ. They hold forth Christ God and Man, that is true ; so farre they goe with us, and hold that Christ dyed and rose againe, as we doe, but when they come to speake of the Offices of Christ, in which indeede, hee is savingly held forth to the people, there they bring in another Christ, and renounce him ; For either take the true Christ, as the true Christ, or else none, for he will not divide stakes. Looke at all his Offices, (And I will give you but a touch of them) Take the Mediatourly Office of Christ ; they will have other Mediators, of Reconciliation, and Intercession, besides the Lord Iesus. Doth not the Priest every Sacrament of the Lords Supper, offer a Propitiatory Sacrifice (if I may call it a Sacrament of the Lords Supper) this is constant with them,

Now this is to bring in other Christs for Reconciliation, besides the Lord *Iesus*, Whereas the Apostle in the 10. Chapter to the *Hebrewes*, the 14. Verse, saith, *By one offering, hee hath for ever perfected them that are sanctified* : and he professeth, that onely the Sacrifices of the Law were oft repeated, because they could not make the commers thereunto perfect, *Hebr. Chapter 10. vers. 1. to the 14. verse.* So that to bring in any other Sacrifices, is absolutely to renounce his Mediation and Reconciliation ; and they are not ashamed, I confesse, a man might stand and tremble, those that are more devout and zealous Catholikes, they will not owne that Doctrine ; but they will owne this, they are not ashamed

to entreat Christ by the Merit of the blood of *Thomas*, to give them a blessed Resurrection ; by the blood of *Thomas*, which for us hee did spend, make us to rise whither hee did ascend.

Now, if they put on Christians the blood of *Thomas*, and give them to rise by the blood of *Thomas*; there is another reconciliation joyned with the blood of the Lord *Iesus* ; and indeed, all Satisfactory Pennance, and Whippings, and Masses, what are they all but Copartners with Christ, in helping forward his satisfaction, as if it were not sufficient ; other sacrificers, and other sacrifices, every Priest is a sacrificer, and every new sacrifice is to make attonement.

And so doe I say for his mediaturship of intercession, you know they ioyn saints, and angells, especially the Virgin *Mary* as the mothers and fathers of grace, and pray the Lord to hear for their merits sake, so that take the whole mediaturly office of Christ, for reconciliation, and intercession ; you must have more Christs then one, and then he is of none effect, if he may not doe all in point of merit and satisfaction : even all the righteousness that he hath taught us to doe, it is vnprofitable for such ends, we may profit our brethren, and helpe our selves by his grace, for many spirituall good ends, but for satisfaction, for merit and the like it is to set up a New Christ, besides the Lord *Iesus*, thus is his priestly office evacuated. And so his Prophetickall office, to bring in other scriptures, as the *Apoecrypha* that he confirms not, besides scriptures, of unwritten tradition carried from hand to hand, and yet many great points of their Religion are built thereon, even all the corrupt doctrine which they deliver by tradition. For his Kingly office, you know they set up other Lords and Governors of the Church besides him, I meane such governours as neither are the Lords, nor ever were intituted by him, as the Pope, and Cardinals and Primats, and Metropolitans, and the whole rout of Popish Hierarchie from the Apparitor to the Pope, they are of his invention and appointment; and as they have other Lords so

The second Viall.

other Lawes; the whole cannon Law is none of the ordinances of the Lord Iesus, for the government of his Church, much of it contrary to the word of God, and as they have other Lords and lawes, so they have other frames of Churches, Occumenicall, Catholique Church, Metropolitan, Patriarchall, Archipiscopall, Episcopall, Diocesan, which Christ never ordained in the New Testament, and they have brought Kingly or Monarchicall power into the Churches which Christ never gave them, and that not onely to excommunication, but to dethrone Princes, and to substitute others in their roomes; and in one word, they are not ashamed to say, it is lawfull for the Pope to dispence with the Apostle *Paul*, and he doth dispence with incestuous Mariages, and with absolutions and notorious sins, for such summes of money, given for some religious, or rather superstitious use, and they will dispence with oathes which God himselfe will not. nor can, he will not suffer *Iosuahs* oath, and the Princes with the *Gibeonites* to bee broken, because it was the oath of God with them, therefore they must keepe it, so that here is not more then civill, but more then spirituall power, brought into the Church; so that well doth the holy Ghost say, here is not the bloud of Christ but the bloud of a dead man.

Againe, I might shew the like in other the chiefe streames, whereof their sea consits, that Faith which they have, it is built on the Scripture, and the authority thereof they have from the Church, their faith is built on the Scripture, and the Scripture on the Church, and so the last resolution of it, is but humane authority, and so that faith is no assurance, (for that they say were presumption) but humane credulity, and so for justification and salvation, they will have it by merits, and for worship, worshipping Saints and Angels, and in a strange language, which common people vnderstand not, an vnreasonable service, so that here is nothing but as the bloud of a dead man they want the vitalls of Christianity.

Vse

For the Vse of it.

It may serve to shew the weaknesse of their imaginations

that doe beleeeve Popish and Protestant religion may be reconciled together, and Popish and Protestant Churches, may bee brought to bee one, were it not for hot spurred Iesuits on the one side, and for hot spirited Protestants, Puritants, on the other side, if moderate spirits had things in hand, they have hoped to bring both ends together. Alas to bring heaven and earth together, goe your waies, poure out your vials on the earth, their sea is but an earthly sea, their sunne is but an earthly sun, and their rivers, and fountaines are but earthly, and yet all may be reconciled, the blood of a dead man, and God, life, and death, heaven and hell, and all, shall be reconciled.

Use 2.

It shewes what great reason we have everlastingly to stand out against all compromising with them, and all subjection to any thing that pertaines to that Religion, for they have sacred truthe, as they beleeeve, Father, Sonne, and Spirit, and that Christ is God and man, but otherwise, for the body of all their other Ordinances, they are such, as in very truth, have not the blood of the Lord *Iesus* in them, *but are as the blood of a dead man*, as they have them, and corrupt and pollute them.

Lastly, *Every living soule dyed in the Sea*, why did none live on the earth, but were all dead in this Sea? All that live on the earth, all Catholikes, they live in that Religion, Iesuits, Friars, *Every living soule died in that Sea*.

The last note then is.

Dott. 3.

A Popish Catholike that lives according to his Religion, and no better, he lives and dyes in a state of Death and Damnation: For so saith the Text, *Every living Soule in that Sea dyed*, If he had no other life, then by that Religion, no other goodnesse then that which he got from that Sea, living in those waters, which they sucked from that Religion, from the Ordina-

nances

nances there : if he have no more then that, he cannot come to a State of Salvation, he dies in that Sea.

The Reason of the point;

Is taken, First, from the Grace held forth in that Religion : Secondly, from their Faith. Thirdly, from their Repentance : And Fourthly, from their Obedience ; they are all such as are but dead : their very Grace holds forth dead Workes ; the Faith of a Catholike, is a dead Faith ; their Repentance, is dead Repentance, their Obedience, is dead works, and that is all their Religion : and in these is the life of a Christian, the life of Grace, the life of Faith, the life of Repentance, and the life of Obedience, if these be dead, what life is there ? For the grace of God, *By grace ye are saved, not of Workes, Ephes. 2. 8. 9.* Now they will not have it of Grace but of Workes, not of living Grace, but of Workes, that is the most generall opinion. Nor no redemption of Christians, but common to all alike, Reprobates and true Christians, and the difference ariseth in vocation, and that is out of workes, out of merit of Congruity, and their Iustification is out of Merit of Workes, and Perseverance in Grace, is out of Concurrence of Free will, and Glorification is from Merit of Condignity of Workes, and if all these be of workes, here is all the grace of God to seek, (what saith the Apostle ?) *If it be of Workes, it is not of Grace, Rom. 11. 6.* And verily, this is the best grace of Popish Religion : all their grace is of Workes, and then it is utterly evacuated.

What shall I say to their Faith, it is no other but Historicall. As that all that is contained in the Word is true : and verely, the *Devill* beleeves as much, *he knowes it to be true, and will tremble, James. 2. 19.* And if that be the Devils faith, as *James* saith it is, then woe worth all Popish Faith ; and that faith if you come to apply it, That it shall be a confidence on Christ to salvation, they looke at that as Hereticall presumption ; what hope is there, that by Faith such should ever be justified, or saved ? And for repentance it is like their Faith ; such repentance as *Indas*

Vse

held

held forth: as great they require, Confession, contrition, and satisfaction, he did it all; he was not a little broken with the sense of his sinne, and the horror of it: Hee makes confession of it, *I have sinned in betraying the Innocent blood*: he made satisfaction, he brought againe the 30. Picces of silver, and throwes them downe; away with them, *I have sinned, in betraying the innocent blood*, this is the best repentance they have: for any repentance that springs from the sight of Gods favour, applyed to the faith of Gods people, this they will by no meanes heare tell of, and yet without faith applyed to the soule, by a promise, or word of grace, there is no life in repentance. They see him, whom they have pierced, and mourne for him; they see him pierced by them, and for them, and this mourning is Evange-call and saving.

For their obedience, they looke at it, as such as is able to keepe the whole Law of God, and if they can doe that, they seeke life, then by Workes, not of Grace: and that Obedience that is able to keepe the whole law of God, is the Obedience of the Scribes and Pharisees, for they so taught: and therefore our Saviour tells his disciples, *Matth. 5. 20. Except your righteousness exceeds the righteousness of the Scribes and Pharisees, yee cannot enter into the Kingdome of Heaven*; Such obedience, as that a man is able to keepe the whole Law, and by that to merit, and doe no more then the Law requires, it is the obedience of Hereticall presumption, not of confidence and affiance of Faith: that is, obedience of hereticall presumption, that is able to keepe the whole law, and make satisfaction to the justice of Christ, and then Christ died in vaine, unlesse hee died to make us Saviours of our selves, and that is as notorious as the former.

The Use of this point is.

Use 1.

To reprove a wicked practise of many Protestants that are not ashamed, to sow pillowes vnder the elbowes of Ca-

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tholiques,

tholiques that make them beleewe, they may be saved in that religion, so they live honestly and well ; Oh Brethren ! doth not the Text expressely say , every one that lived in that Sea , died , and died everlastingly ; there is no living blood of the Lord Iesus there , there is no saving grace there , but workes all , and there is no lively faith there , but dead faith , no repentance , but hardnesse of heart , or legall contrition at the vttermost , nor obedience , but such as is too good for him to apply the Blood of Christ unto , for it is able to keepe the whole Law , and make satisfaction for the breaches of the Law , or if their owne obedience bee not so perfect , they have some other saints , whose obedience may bee imputed unto them ; so that though they abhorre Christs Righteousnesse , to be imputed to them , they have found out a way , that the righteousness of Saints may bee applyed , to make others righteous so that they put more honour upon the servants of Christ , (if some of them were the servants of Christ) then upon Christ : and say it were well their righteousness should be imputed , but that Christs owne righteousness should bee imputed , they looke at it as a putative righteousness , as they are not ashamed to call it so , that see the desperate danger of living and dying in that state , in the Romish religion , in that Sea .

Use 2.

Secondly , Let me exhort all Christians to hold stedfastly to the puritie of Religion , whether in our publicke Ministrations , or private conversations , let all favour and reake forth the warme blood of the living Lord Iesus , for there is the difference of our Religion from Popery : Their religion holds forth such a Christ as leaves him and his blood , *like the blood of a dead Man* : The sou'e is dead for any true Grace , or Faith , or Repentance , or Obedience , or living Comfort ; the heart is still dead , no life of Gods favour , no life from the Word , no hope of Salvation , but all conjecturall , there is indeed the life of Papists , no live-blood of Christ Iesus among them : But for Christians , It is for us to live , as those that are made partakers of the blood of sprinkling , that speaks

better

better things then that of *Abel*, that doth pacifie, and purifie the Conscience, and both worke effectually more and more, untill the soule bee established in perfect peace, thou wilt keepe them in perfect peace, whose minde is staid on thee, because he trusteth in thee. I speake of perfection that may be attained in our measure, in *E/ay* 26. 3. So that be diligent to looke up to the Lord Christ, still as out of Grace, to accept us, and by the grace of Faith to receive us, and so drawing the soule to lively repentance from dead works, and quickning and awakning us to lively obedience. In this lively estate, we may walke before him according to the good pleasure of his will, to the praise of the glory of his Grace in
Christ Iesus.

F 2

THE



THE THIRD VIAL.

REVEL. 16. VER. 4, 5, 6, 7.

And the third Angel poured out his vial upon the rivers and fountains of waters, and they became bloud. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast indged thus: For they have shed the bloud of Saints and Prophets, and thou hast given them bloud to drinke, for they are worthy. And I heard another out of the Altar say, Even so, Lord God Almighty, true and righteous are thy iudgements.



Hese seven Angels (as you heard) that had the vials of the last wrath of God to poure out, they poure it all out upon the Antichristian world, upon the Beast, or something or other pertaining to the Beast; for the first that poured his vial on the earth, vexed them that had the mark of the beast; he begins therefore with the beast, *And the fift Angel poured forth his vial upon the throne of the beast, in the 10. ver. and when the seventh Angel poured forth his vial, Great Babylon came up in remembrance before God, &c. in the 19. ver.* So that (in a word) all these vials being poured out from first to last upon the earth, and the earth being the Antichristian state, opposite to heavenly and pure Churches, all the

The third Vial.

vials are poured upon the Antichristian world or state. And (as you see) they begin with the lowest elements first; The first upon the earth, the next upon the sea, the third upon the rivers and fountaines, the fourth upon the sun in that world, the fifth upon the throne of the Beast, the sixth upon Euphrates, the seventh upon the ayre. Now the second Angel (of which you heard the last day) having poured out his vial upon the sea, it became as the blood of a dead man, and all that lived in that sea, dyed.

The sea (you heard) is the confluence of waters and rivers, and doth hold forth the confluence or concurrence of all the oracles, and ordinances, and meanes of grace and salvation, or those that are pretended to be. The concurrence, or confluence of them all to one body, which in one word was their Religion in the old Temple, it was resembled to a brazen sea, wherein the Priests washed themselves; In the Apostolique Church of the New Testament, it is resembled unto a sea of glasse, like unto crySTALL, wherein you might see the face of Christ, as in a mirror; In Reformed Churches, it is a sea of glasse, mingled with fire; In Popish Churches, it is as the blood of a dead man; no living blood is there to be found to wash the people in, but as the blood of a dead man, without life, to them that are washed in it, and rather fit to choake, and poison, and kill, then to give life. Now that being the sea; Then here the next vial is poured out upon the rivers and fountains of waters that run into this sea, and derive this sea up and downe the earth, *The third Angel poured out his vial upon the rivers and fountains of waters:* And the pouring out of his vial, is described, First, by the subject on which it is poured, *Vpon the rivers and fountains of waters:* Secondly, by the effect, *and they became blood:* Thirdly, the pouring out of this vial is amplified by the testimony given to it, and the effect of it; What is the testimony? It is double, 1. Given by the Angel of the waters, in the 5. ver. *I heard the Angel of the waters say*, what doth he say? he gives to God the glory of his righteousness, and of his unchangeable righteousness, *which art, and wast, and shalt be, because thou hast indged thus:* And the reason of it (he gives) is taken from the equity of the law of retaliation, in the 6. ver. *For they have shed the blood of Saints and Prophets, and thou hast given them blood to drinke, for they are worthy.* The second Testimony

stimony by which this powring out of the Viall is amplified, (and the effect of it is justified) is by another Angell out of the Altar in the 7. *ver.* who saith Amen to this: *Even so Lord God Almighty, true and righteous are thy iudgments.* For the meaning of the words.

The sea being Religion, the confluence of ordinances, such ordinances as are dispensed in any religion: The rivers and fountains of water that spring from the sea, and returne to the sea, and derive all their springs and waters from thence, they are (and it is generally so received, and therefore with more freedom of spirit a man may declare it) these rivers, and fountains of waters are generally conceived to be the Priests, and Ministers of the Popish Church, who carry Popish Religion, as Fountains and Rivers do the Sea, up and down the earth; so do they Popish Religion, up and down the Nations, carry it to and fro, only there is this difference between them, and ordinary rivers and fountains, ordinarily rivers and fountains are fresh, though the sea be salt, but here the fountains & rivers are salt and brackish also; as those salt springs be, that run through salt minerralls, which are of like nature with the sea, and these keep their brackishnesse still: And so it is with these rivers and fountains, they run through the earth, on which the first Angel poured out his vial; they run through the cursed earth, as it is plagued of God, and therefore still retaines the like unwholsome streams which are found in the bloody sea: And therefore it is said, that as the sea became bloud, so these rivers also became bloud, and carryed but the like kind of water which they received from the sea, corrupt. As the Religion it selfe is corrupt, so are these fountaines and rivers, the Priests and Jesuites, whether secular or regular, that is, the Parish Priests of their Churches, or Regular Monkes that are in Religious Orders, or who ever are sent forth by these, they are these rivers and fountaines of waters that run to and fro to fill all the world with their sea, with their Religion. It is the same word which the Apostle *Peter* hath in expressing the nature of false teachers, though there it is *wells*, yet the words are both one, *They are wells without water*, meaning without water of life, carrying their owne drugs and dregs, 2 *Pet.* 2. 17. A fit expression (therefore) of such kind of Priests or Prophets, as doe convey unwholsome liquor or water up and downe a countrey. Now of these it is said, that on the pouring

The third Vial.

4

ring out of this vial, they became bloud, not onely in regard that their waters themselves are bloud, the doctrine and worship which they doe hold forth to the people are corrupt, as their sea is, (like the plague in Egypt, when their waters and rivers were turned to bloud) but that chiefly in regard of the punishment which they inflict on them for so doing, which is a bloody death, as bloud is expounded in the 5. and 6. verses, where the Angel of the waters saith, *Thou art righteous, O Lord, &c. because thou hast indged thus: Why? For they have shed the bloud of Saints and Prophets, and thou hast given them bloud to drinke, for they are worthy:* So this is bloud which God hath given them to drinke. And that is an usuall phrase, to give a man bloud to drinke, is to kill him: As *Tomyris* of old said to King *Cyrus*, Thou hast been a bloud-thirsty man, drink thou bloud which thou hast thirsted. When you give a man bloud to drink, you put him to death. So this Angel, who ever it was, that poured out this vial, he puts these Priests to death, he gave them bloud to drink, both made themselves to undergoe a bloody death, to drinke bloud, and also made all that received and entertained them, to drinke bloud too; and this was effectually accomplished by *Queene Elizabeth*, when in the 27. yeare of her raigne, in the yeare 1581. by the consent of the Parliament, she made it a Law, that if any Priest or Jesuite, that had received Orders from the Sea of Rome, or any authority from that Sea, should come into the Realme, and goe about or practice to seduce any of the *Queenes* loyall Subjects from their allegiance, to the obedience of the Sea of Rome, or practice to draw them to that religion, he should be judged guilty of high treason, and suffer in the case of a Traitor; And this was another branch of that Statute, That if any gave entertainment to such Priests and Jesuites (after certain dayes,) and knew them to be such, should suffer as in case of Felonie, without the benefit of his Booke; so that both of them must drinke bloud, both the Jesuites and Priests themselves, and their abettors and entertainers; and the ground was, because they had bloody intendments in their comming, intending to kill the *Queene*, or corrupt the State with unwholsome and pernicious Doctrine, to draw the people from their allegiance, to the obedience of the Sea of Rome, that so as it was said, a generation of Catholiques was the

corruption of her subjects : To prevent which mischief, this Law was enacted, and so upon this occasion, many suffered that yeare, and others in after yeares, most part of her Raigne.

Now what is then the meaning of the next words, *I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast indged thus* : so it was bloud recompenced with bloud. This Angel of the waters, it was he or she that poured out this vial on these waters : She with the consent of her Councel, and Parliament, they were this Angel of the waters that had this power over these rivers and fountaines, and this was accomplished two or three yeares after, when she set Secretary Cicill on worke to write a Booke with this Title, *JUSTITIA BRITANNIÆ, The Iustice of Britaine*, wherein Secretary Cicill, by her appointment, doth make it cleare to all neighbour Nations, (and for that end published his Book in sundry Languages, French, Dutch, and Spanish) that what was decreed in that Parliament was just, according to the Law of God, and the true principles of Christian State Policie, that there was no hope of safety to the Queenes Person, or of peace to the Common wealth, or of liberty to true Reformed Religion, if such persons were suffered to goe up and downe in that pestilentious manner, to pervert and corrupt the people, and withdraw them from their Allegiance, and subject them to the Bishop of Rome ; that they did not suffer meerely on point of Religion, though on those points of their Religion which gave them occasion so to work, he doth not deny that neither, but in respect that the frame of their Religion was not compatible to any Protestant State : And the very Booke it selfe holds forth this in effect, that the Lord was just herein ; and as the Text here tels us, *Thou art righteous, O Lord, because thou hast indged thus* : And he attributes not onely righteousness to God in this, but immutability, and constancie, *which art, and wast, and shalt be alway*. The same from the ancient Law of retaliation, in the 24. of *Leviticus*, 19, 20, 21. it is there ordained, that look what a man doth to others, it shall be so done to him, *Breach for breach, eye for eye, tooth for tooth, &c.* They gave thy Prophets

The third Vial.

and Saints blood to drinke, and now thou hast given them blood to drinke: This is the reason why he acknowledgeth this not onely righteous, but according to his old and ancient proceeding, his righteousnesse ever since *Moses* his time, and since the world began: that is Gods manner, *Gen. 9. 4, 5. He that sheds mans blood, by man shall his blood be shed*: God alway hath been of that mind: They that put others to death, that shed innocent blood, *Their blood shall goe for their blood, Gen. 9. 6.* to that purpose justly speaks that book; it is that which they have found, *for they are worthy.*

And when he adds further, *I heard another Angel out of the Altar say, Even so, Lord God Almighty, true and righteous are thy iudgements*: That is another Angel, a Minister and Messenger of Gods justice. This phrase, *out of the Altar*, in this Book, doth usuallly hold forth some under-persecution, either going, or new come out of persecution: for so it is expressed in the *6. Rev. 9. I saw under the Altar the soules of them that were slaine for the Word of God, and for the testimony which they held.* The Altar is Christ, and Christ suffering; and those under the Altar, are they that suffered with Christ for the Word of God, speaking of the Primitive Christians in their first persecution: But here he doth not say, they were under Martyrdome, but they were come out from under the Altar; And that holds forth those Christians in the Low-countreyes, who of a long time had been under persecution by Duke *Dalva*, and other Spanish Princes; Duke *Dalva* boasts of it, there were 36000. that he had put to death, Hugonites and Protestants; Judge you what the rest might also do; and all for the testimony of *Iesus*, for holding forth true Protestant Religion; but they were all rescued by the faithfulnessse of God, giving and blessing the courage of *Q. Elizabeth*: and now they are got out from under the Altar, and now they are freed from wrestling with such great difficulties as had been like to sinke them, if God had not by his stretched out arme rescued them. And looke as in 1584. *Cicill* set forth that book, so this Angel from under the Altar set forth a Law in 1586. wherein by the consent of all the States generally of the confederate Provinces, they enact and enioyne, that none of the bloudy sect of the Jesuites, nor any of their Scholars, whether he be stranger, or borne in the Land, shall have liberty to come into the Countrey, but be put to capitall punishment as an enemy to the

the State ; and they have been in some measure carefull of that Law, though more in *Grave Maurice* his time, then since ; and so they justly say *Amen* to the Queens Law, that as she put those Popish Emisseries to the paine of High Treason, hanging, drawing, and quartering, and thus gave them bloud to drink ; so this Angel from out of the Altar saith *Even so*, he saith *Amen* to it, let it even be so with them, Lord God Almighty, true and righteous are thy judgements ; they acknowledge Gods Almighty power, that had given them power to make that Law against them, who had so lately suffered under them ; and acknowledge Gods righteous judgements ; for that State that makes a Law to the same purpose, which they have found enacted in another State, they doe say *Amen* to what hath been done, and both the one State and other acknowledge it to be a righteous judgement of God, and the administration, a just law, and a just execution. This (as others have done before me) I take to be the naturall and true meaning of this Vial in the severall parts thereof, without wresting of the words, nor neede it be offensive to any that such particular persons are named as the accomplisners of this Vial, considering the matters were not of small importance, but of great consequence and admiration, all states rang of these laws, and it raised all Christendome in combustion, the wars of eighty eight, the Spanish invasion had speciall respect to this, and had not the Lord borne witness to his people and their Law, in defeating the intendments of their enemies, against both the Nations, it might have been the ruine of them both : . So you see the meaning of the words of the Text.

The words are many, and though containing much matter in 4. verses, I shall shortly contract and recollect the substance contained in them into one note, and handle that one at this time, as conceiving all the doctrine of these words may be grasped together in one Observation ; For though there be liberty of entring into common places of Gods righteousness and immutability, and of his justice in retaliation, and of his omnipotencie, out of this Text ; yet all these particulars have been spoken to in the former Chapter, in the third verse, and in the fourth, *Lord God Almighty, just and true are thy wayes, thou King of Saints*. That for God being ever the same, which was and is to come, we have spoken to it divers times before in this book;
and

and therefore though they be Catechisme points, which my place calleth me to attend upon ; yet I shall not here speak to them, having so lately handled the most of them , but therefore I will onely speak to this Doctrine, which containes all the verses. This is the note then,

Doct.

That upon the discovery of the deadly corruption of the Religion of the Sea of Rome, it was a righteous judgement of God, and such as argued him unchangeable ever, like himselfe ; That the Priests and Jesuites who carried that Religion up and down the Nations, should be adjudged or condemned to a bloudy death. This is the summe.

For so you see it is upon the discovery of their sea of bloud, of the Religion of the Sea of Rome, to be a Sea of bloud. We opened and shewed before, that *The second Angel poured out his vial on the sea*, that is, on the Religion of the Sea of Rome, and discovered it to be as the bloud of a dead man, made it manifestly appeare, that both their doctrine, and worship, and government, was deadly , and such as was utterly unwholsome, both for private families and States, Church and Common-wealth ; and so corrupt, as was deadly ; who ever lived and dyed in that Religion, lived an hypocrite, and dyed a reprobate. Now the next Angel that comes, upon this discovery, he *poures his vial on the rivers and fountaines of waters, and they became bloud*: That is, they make Lawes to adjudge all that carry that Religion up and downe the Nation, to be guilty of bloud, and therefore to be put to death, as Traitors and Rebels against the State. And this is acknowledged by the Angels of God, I meane those that are Ministers of Gods Justice, and approve this testimony as authentickall ; they acknowledge this a righteous judgement of God, as he that is, was, and shall be alway one and the same. Thus he was wont to carry it, and thus he doth still. In old time, if a man played the false Prophet, and suggested such devices as these, the Lord judged him to death, this was his manner : And so in the New Testament, as in the Old, he condemnes all such to death, (and he is most righteous in so doing.) This is the summe.

It was a great while before this, though not full two thousand yeares, when *Zachary* prophesied, that *God would cut off the false Prophet*, in the 13. *Zach.* 2, 3. and if there were any false Prophet should arise, his father and mother should thrust him through,

through, because he spake lyes in the name of the God of truth, he should not live. And they speak not of his Typicall death, that is, of his death by Church censure, or banishment, which have a kind of death in them; but they speak of such a death, as that he was not worthy to live; To cast a lye upon the God of Truth, the Oracle of Truth. But long before *Zachary*, this was an ancient law of *Moses* in the 13. *Deut.* this was a law, that false Prophets, they that turned Religion to the blood of a dead man, that did fundamentally pervert Religion, they should not live. And minde the reason that God gives here, partly in this text, and partly in other Scriptures.

It is taken from the hainousnesse of blasphemy in the 24. *Lev. Reas. 15*
 16. *He that blasphemeth the name of God, shall surely be put to death.* Every blasphemer shall be put to death. Now we cannot excuse Popish Priests and Jesuites from grosse blasphemy, they that are acquainted with the Ladies Psalter and Orysons made to her, cannot but acknowledg sundry blasphemous speeches in it, they make their Prayers to the Virgin *Mary* that shee would request her Father, and command her Sonne, and that by the power of a mothers right to forgive their sinne, which if this be not blasphemy, I confesse I know not what is, and in a high degree, unlesse they should say, he were no God at all, and that falls not far short of it, to set a creature above God, and yet this is allowed as good devotion in the Church of *Rome*: It is true, if a man blaspheme out of ignorance, as *Paul* did, in the 1 *Tim.* 1. 13. or if a man blaspheme unwillingly, as he did unwittingly, not knowing what he did, and he did compell some to blaspheme, *Act.* 26. 11. why if he compell them to Blaspheme, those that are compelled, they doe it unwillingly, but if men wittingly blaspheme, knowing what they do, knowing *Jesus* is God as well as man, and hath power to forgive sins as he is God, and know the Virgin *Mary* hath neede of a Saviour, as all the daughters of men have, that they shall put upon her the power to command her Sonne to forgive sinnes, this is such blasphemy, that hee that will stand to it, let him die the death; his blood shall bee upon him: If high treason against Princes on earth, may justly be punished by death, verily, this is as dishonourable to the Lord of Heaven, and Prince of all the Princes of the earth.

Reusf. 2. A second reason is taken from the point of seducement: As all blasphemous heretiques, so seducing heretiques are to be put to death. In that respect that whole 13. of *Deut.* is spent about the seducing of false prophets: and he puts a threefold gradation, *If he be a Prophet*, (therefore though never so seemingly holy by his place and gifts,) yet if he turn you away from the Lord your God, and draw you from the wayes of God, what then? *thine eye shall not spare him, he shall surely be put to death*, from the 1. ver. to 5. from the 6. ver. to 11. *he will have no neereneſſe of blood to hinder from due execution of Juſtice: but if it be thy brother, the ſonne of thy mother, or thy daughter, or the wife of thy boſome, or thy friend, which is as thy own ſoule that ſhall goe about to ſeduce thee ſecretly, ſaying, let us goe and ſerve other Gods which thou haſt not known, thou ſhalt not conſent unto him, nor hearken unto him, thine eye ſhall not spare him, neither ſhalt thou conceale him, but thou ſhalt ſurely kill him, thine hand ſhall be firſt upon him to put him to death, &c.* from the 12. ver. to the end. If there be never ſo many that ſhall joyn, if a whole City ſhall joyn together in ſuch a courſe, thou ſhalt riſe againſt, and deſtroy the City, and burne it with fire, and leave not a ſtone upon a ſtone which ſhall not be thrown down, in utter deteſtation of that wickedneſſe: And he gives a notable reaſon for it, why a ſeducer ſhould be thus dealt withall, becauſe, ſaith he, he ſeekes to turne thee away from thy way, and to thruſt thee away from the Lord thy God, to turne thee off either by deceit, or to thruſt thee off by earneſt perſwaſions; and therefore leſt you ſhould think theſe false prophets faile onely in the object of worſhip, and not in manner of worſhipping, therefore conſider in the 22. *Joſh.* when the two tribes and a halfe ſet up an Altar by *Iordan*, although they thought not they would bring in another object of worſhip, but another manner of worſhip, (here is but another way of worſhip, whether mediation or ſatisfaction of Gods wrath deviſed) the whole ten Tribes riſe up, and ſend a ſufficient Company or Troop of Militarie men to goe and expoſtulate with them, and know whether it were true; and either they would reclaime them from it by argument, or make warre againſt them; and they had cut off two Tribes and an halfe, if they had found another Altar for worſhip: Now he that ſets up another Mediator or Mediation, Saint or Angel, he ſets up as great a matter as another Altar; or he that brings in other mens merits,

inherits, he brings in another Altar : Therefore by the ancient Lawes of that unchangeable God that thought it unsufferable in those dayes, he thinks it unsufferable now that Priests and Jesuites should bring in other Altars, other Mediations and Mediators, as Prayers of Saints and Angels ; the Lord looks at it as deeply meritorious of a bloody death, as in former times. He is the same God, and his zeale and jealousie is deeply provoked against the like kind of viciousnesse now as ever it was then. That is a second Argument.

And yet in point of seducement, this I will say, that if a man upon conviction shall see the wickednesse of his way, and humble his soule before God, and give satisfaction to the Church and State where he shall be convinced, on such conviction and repentance, we find liberty to pardon ; but yet stigmatize him, as in the 13. of *Zach.* *If the Prophet shall repent, and say, I am no Prophet, nor the sonne of a Prophet, but an Husbandman, and my father taught me to keep beasts or sheep, and therefore he will not weare a rough garment to deceive ; And if any man aske him, What are those wounds in thine hands ? he shall answer, Those with which I was wounded in the house of my friends, Zach. 13. 4, 5, 6.* That shews in such a case they saved his life, but they inflict some punishment on him, to carry away with him. And this is spoken not of the dayes of the Old Testament, but it is written to be done when there is a fountain opened to the house of *David*, and to the Inhabitants of *Ierusalem*, for sinne and for uncleannesse, in the 1. ver. And in the 7. ver. when the Lord calls for a sword against his Shepherd, and against the man that is his fellow, the Lord *Jesus Christ*, and his companions his disciples, *He will smite the shepherd, and the sheep shall be scattered,* (and those are the dayes of the New Testament) in those times it is, when the Prophets shall be thus cut off that rise up to seduce the people of God.

And a third Reason is taken from the due desert of soul-murder : There is none of all these Priests, or Jesuites, or Heretiques, that sin in the like kind, corrupting the precious truth of God, in the very foundations of it ; but they worry and devour the soules of Gods people, I meane those that should not die, (though Gods elect cannot be seduced) yet those whom we ought to looke at, that should not be thus murdered, and brought to death by such means. In the 7. *Mat. 15. Beware of*

Reas. 3.

false Prophets which come unto you in sheeps cloathing, but inwardly they are ravening wolves: Is it not an acceptable service to the whole Countrey to cut off the ravenous wolves? what is the wolfe to the sheep? is he not the very death of them all that he lights on, or fall in his jawes? so is it with the sheep of Christ, that fall into the jawes of these Romish ravenous wolves.

It is said of those false teachers, *2 Timoth. 2. 18. They destroyed the faith of some, who concerning the truth, have erred.* And in the *2 Pet. 2. 1, 2, 3.* he tels us, *There shall be false teachers amongst them, that shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction, &c.* They shall make merchandise of you, as the Church of Rome, and her fountaines and rivers doe; they make merchandise of the soules of men, *Rev. 18. 13.* Now to make merchandise of an Israelite, as in the *21. Exod. 16.* it is a capitall crime, *He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.* Now they sell men, and engage them to perpetuall bondage, under their tyrannie, both in doctrine, and worship, and government. This murder of soules is justly a capitall crime; as *Moses* said before, *If they thrust thee from thy God, and will not let thee walke with him, let not thine eye spare such kinde of corrupters and desperate deluders.*

Reas. 4. The fourth reason is taken from that which the *Iustitia Britannia* stands most upon, and becomes States-men to doe; and that is the conspiracie and treason against the State: And that unavoidably, by suffering such locust to run up and downe the Countrey, to poison the hearts of men, by their corrupt wayes and meanes: for these Ministers, they doe unavoidably, not accidentally, but they unavoidably draw men from their Allegiance due to their Native Prince, to a forraine State: For if a Prince should professe Protestant Religion, (which is the true Religion) and thereupon be excommunicate by the Bishop of Rome, what then? then by the Lawes of their State he is deposed from his throne.

And they doe notably abuse the old type of Leprosie for this: *Vzziah* being once smitten with leprosie, then the High Priest removes him from the Temple of the Lord, and he

he may not be suffered any more to governe; for if once the Lord finite a man with leprosie in his judgement, (and indeed, let heresie be one kinde of leprosie) if the Priest pronounce him so, then he is cut off from the government of the Countrey, then his people are not subject to him, and so subjects are freed from their fidelity to their naturall Prince, which is a notable abuse of that place: For God doth not intend that the authority of any Minister or Priest in the Old or New Testament should so farre prevaile, that what they did in the Old Testament to *Vzziah*, should take off Princes from their Government in the New: For even in the old Testament they still retained the Crown, though their power of execution was delegated to another; and that not by the High-Priests appointment, but by himselfe.

But as things were with them, so though not in the same kinde, but in a typicall way, it befalls Princes in the New Testament. If a man were found a Leper in the Old Testament, hee was sequestred from the administration of his Kingdome, and from his owne house, *Leviticus* 13. 46. he must not live in the Campe, or in the Towne or Village, but alone, and in a separate place by himselfe, (as those that are sick of the Pestilence in our Native Countrey) they are not suffered to live in the towne, but in Pest-houses, unlesse there be a generall infection.

But this thing must not be applyed in the letter to the state of the Church, in the New Testament; for Leprosie was not onely a type of scandalous, infectious sins, but it was also a bodily, noysome, infectious disease, and made a man unfit for civill commerce.

Moreover, as Leprosie was also a type of scandalous and infectious sinnes, so the sequestering of *Vzziah* from the Temple, doth type forth, not that Christian Kings should be separate from their thrones; For he that gives to a man a Kingdome, or any earthly estate, doth not debarre that man from his house, if he be a private man, nor from his government, if he be a publique person.

But what is the Kingdome that is typed out?

It is the Kingdome of the glory of CHRIST JESUS: If therefore hee be shut out from the holy Temple

of *Israel*, he is shut out from the Kingdome of Heaven indeed, that is true; for what is done by the Churches of God on earth, is bound in Heaven: But yet Christ Jesus never thought it meete to separate any by any Church power, from communion with his wife and children, those whom nature bound him to; nor from his servants and subjects, whom civill engagements bound unto him; but only from interest in the spirituall communion of the seals of immortality, and yet but for a season, for the healing of his soule, not for the destroying of his person or state, but otherwise to exclude them from their own houses, or Kingdomes, or from any civill right, it was never Gods counsell nor meaning in the New Testament: But now the contrary being the doctrine of the Church of *Rome*, and on that ground justified. When Princes are excommunicated, they doe depose them, and being deposed, discharge subjects from their allegiance, and then judge you what treason redounds to Christian Princes, and what conspiracie and rebellion groweth in the state of a Kingdome, when some take part with the King deposed, and others with him that is substituted by the Pope; and so there is Treason both against Prince, and State, and Kingdome. And therefore it is an ancient justice of God, that hath so ordered it, that those that shall draw Gods people from the Allegiance of their Prince, shall be judged Traitors, and suffer paine of death.

Reas. 5. And for a fift reason, (mentioned in the Text) it is taken from the law of retaliation; that look how men have dealt with others, they should be so dealt withall themselves. Now these Priests and Jesuites, and their Abettors, in the time of *Queene Mary*, and *Henry* the eighth, and all the Kings since, the Statute against Lollards in England, as also against the Hugonites in France, if a man were suspected of hereticall pravity, and pronounced guilty thereof by the Church, he was to be delivered to the secular power; onely he might have leave to consider of it: But if he fell againe, there was no hope of mercie, but he must looke for bloud, as if he were no better then a child of death: And yet they were men that never troubled the State, but quietly suffered for their Religion and Conscience: So that these Jesuites and Priests, delivering up so many innocent Lambs of Christ, Ministers of the Gospel, and holy Saints, to the Secular power, to be burnt at the stake in Smithfield, and else-

elsewhere, and the Abettors of these Priests and Jesuites, being very zealous to cut off such Lollards from the land of the living, it is just and right with God, *They have given thy Saints and Prophets blood to drinke*, and therefore looke as they have measured to others, it is measured to them, by the ancient Law of God, that *is the same, and will be for ever, Rev. 13. 10.* He that killeth with the sword, must be killed by the sword. So you see this point is plaine, That upon the discovery of the deadly corruption of the Religion in the Romish Sea, it was the righteous judgement of God, and such as argued him to be unchangeable, and ever the same, that the Priests and Jesuites which carryed the waters of that Sea, that Religion up and downe the Nation, should be condemned to a bloody death: you see the truth of the point, and the reasons of it.

For the use of the point, it may first serve to justifie the holy *Ise 1.* and righteous equity of all those laws above mentioned, whether in *England* or *Holland*, for putting Popish Priests and Jesuites to death, and there was a like law also made in *France*, upon the murder of *Henry* the fourth, that all Jesuites should be put away out of the Countrey, and their studies demolished, &c. but they made it in policie: But the Text speakes of *England* and *Holland*, it was a just and righteous law, that these rivers and fountains of waters should become blood: you see there is blasphemy in their worship against the Lord Jesus Christ, they doe seduce the people of God, and turne them from the Lord, and thrust them from him, by their justification by workes, by their callings on Saints and Angels, and trusting in other Mediators besides the Lord Jesus in the intercession of Saints and Angels: It hath beene a just hand of God, that they that worry (like ravenous wolves) the soules of Gods people, should themselves be worried: that they that have made fire-brands of Christians, should drinke blood themselves; they that over-whelmed Christians in confusion and tumult, it is just with God, that they should be over-whelmed; they that have beene so busie in putting to death innocents, that they should also be put to death: you see this is just with God, it is well becoming to the unchangeable righteounesse of God: thus it was in the old Testament, and why should it be changed in the new?

You will say it was but a typicall matter then, and you must

Ob.

must looke for a spirituall death in the New Testament.

Answ. Why I pray you Brethren consider,

1. The Papiſts are not of that mind, but they execute it in the letter; they have put to death the Prophets and ſervants of God in the letter; hunted them up and downe; the Inquiſition is incomparably more bloody then any other other Butchery. They doe not, nor may not plead any ſuch thing; they beleeve it is true in the letter. And let me ſay further, the holy Ghoſt makes it as true in the letter; this Text is in the New Teſtament, not in the Old, *Thou haſt given them blood to drinke, for they are worthy*: and he ſpeaks of the very blood of the hearts of men: And it is parallel with Gods juſtice of old; it was juſt then, and it is juſt now. *Zachary* intends the dayes of the New Teſtament, though written in the Old, that when a *fountaine is opened to the houſe of David, and inhabitants of Ieruſalem, for ſinne and for uncleanneſſe*, then the father and mother of a falſe Prophet ſhall accuſe him to the Magiſtrate, and ſhall ſay unto him, *He ſhall not live*. Was it an abomination then to ſpeak lyes in the Name of the Lord, and no leſſe then blaſphemie, and ſhall it be more favourably interpreted now? A man may now ſpeak a lye, and bring in a falſe Chriſt, a falſe Mediator, and falſe meanes of ſatisfaction, and falſe merits, now he may without perill of his life, in the Old Teſtament he might not. Why but was it not ſufficient to have a ſpirituall judgement? Even they had ſpirituall judgements then; but God ſaw it meet to inflict ſome temporall judgement as well as ſpirituall, and is now his judgement changed?

Befides, are not *Moses* Morall Lawes of perpetuall equity, and therefore to be obſerved in all Ages? Is blaſphemy more tolerable in the New Teſtament, or thruſting men away from God? is it not as odious now as then? Is not murder of ſoules as damnable now as then? Is not conſpiracie and ſedition as damnable and capital now as then? Is not the law of retaliation as juſt in the New Teſtament as in the old? and therefore a man would wonder that ſuch frivolous interpretations ſhould come into the hearts of men, to hinder the free paſſage of the juſtice of God, on ſuch notorious offenders.

Ob.

But you will ſay, Conſcience ſhould not be forced, and men ſhould not be put to death for their conſcience.

Anſw.

Why doe you thinke Heretiques were not as conſcionable in the

the Old Testament as now? If any man had a conscience to turn men from God, he would have men of as much conscience to cut them off; if they make no conscience of the blaspheming the name of God, the Lord would have men make no conscience of cutting them off from breathing in the aire of God; If men make no conscience of murdering soules, or raising sedition, and tumult, and murdering men better then themselves, the Lord would have men make no conscience of paying every man in his owne kind.

But let me answer again, But mark what I say, the Lord will easily provide for this, and so he doth: and in England I am sure he hath, (what in Holland I know not, but) he hath provided there, That if a Jesuite or Priest, or their abettors, shall come in, and take the oath of fidelity to the State, and so carry matters before some Justice of Peace, the Law dischargeth them from capitall punishment: And the Law of God in the New Testament is, that such should be once or twice admonished, but if he still continue, the Apostle would have him cast out of the Church; the Church hath no farther power; if they be proceeded with farther, it must be by the Magistrate: Him that is an heretique, offer once or twice admonition, reject, knowing that he that is such, is subverted, &c. So that it must be for Fundamentall Articles of Religion in doctrine or worship, which are so clearly delivered in the Word, that no man that understands Scripture, and the wayes of salvation, but may be satisfied in conscience what is the holy and acceptable will of God in such points; and therefore he takes it for granted, if a man be once or twice admonished, he is convinced of himselfe, he is subverted, he is turned off from the foundation, that now no man is put to death for his conscience, but for sinning against the light of his conscience; his owne conscience hath convinced him, and the light of the Word is so cleare, as cannot but convince him, that the way of God runnes just quite contrary to his interpretation and seducement: And therefore now if you sinne, you sinne against conscience, and therefore you justly suffer for being subverted, and turned off from the foundation, from Christ Jesus, and holding another foundation, and persisting therein obstinately. So there are two things in an heretique, he is both subverted himselfe, as an house from the foundation, it is against the foundation of Religion;
C and

and he holdeth out obstinately against light of conscience, with stubbornnesse; and now in such a case thine eye shall not spare him. A soule that sins of ignorance, may be pardoned, but if he still continue obstinate, thine eye shall not spare him; the wrath of God now goes out against a person, against a City; if it were against a Tribe, they goe about by force of Armes to redresse it; they shall not suffer such in a Country. This is then the Answer to the second Objection, and still justifies the equity of the Law.

Obj. 3. There is a third Objection, Ay, but is it not written, that you shall suffer tares to grow with the wheat, *lest while ye gather up the tares, ye root up also the wheat with them?* Mat. 13. 30. Now our Saviour tending to clemencie and moderation, he saith, *Let both grow together untill the harvest, &c.*

Ans. Ay, but tares and wheat, they may grow together, but he doth not say, ye may suffer bryars and thorns to grow with them, for then you choak all the wheat: And therefore it hath beene false interpretation of the Popish sort, and taken up by the Anabaptists, that tares signifie indifferently all sorts of wicked men; but I know none that expound them better then *Ierome*, and none so well; the tares are very like the wheat in Jury; what they are in other Countries I know not, but they are like to the wheat there, and you will not know the difference in the green blade, nor in the spindling, untill it grows towards the harvest; then you will finde it but an empty eare and thin, and yet it grows so close with the other wheat, and like it, that if you pluck it up, you may pluck up the wheat with it, *let therefore both grow together till the harvest.*

What is then meant by *Tares*? Not such as sinne through obstinacie, but hyocrites that are like the servants of God, that you would think they are such; after you discover them, they are empty eares, and hollow, have no fatnesse of graine, and that is indeed none of the wheat. Now let Hypocrites grow together with the Elect, doe not cast them out meerly for hypocrisie, though you finde them halting, unlesse they break forth to scandalous behaviour, either in doctrine, or worship, or conversation, as they appeare to be bryars and thornes; if they be manifest fruits of the curse, away with them, *Why cumber you the ground?* for else you shall neither have Church censure, nor civil to stand. Such notorious wicked persons, adulterers, Idolaters,

ters, railers, refractory and scandalous persons, drunkards, and the like, are not tares; we must not abuse Scripture, that because tares and hypocrites are suffered, therefore refractory, scandalous, notorious wicked men and heretiques may be suffered; no, that is not the meaning, they are not ears, you may see them afar off; you shall not need to feare rooting up the wheat by cutting off them, the wheat is nothing like them. So you see the first Use, to justifie the equity and soveraignty of such capitall punishments on Priests and Jesuites, and consequently on such as bring in other Gods, or another way of worshipping the true God, then that wherein we may enjoy fellowship with the true God, the justice and suitableness of it to the holy will of God, since there were any Lawes made amongst Gods people.

For a second Use, it may serve to reprove the carnall and sinfull foolish pity that is found in any State, that shall be sparing of spilling such blood of the Priests and Jesuites: It is you see contrary to the unchangeable justice of God; the Lord loathes this kinde of lenity, and gentleness, and indulgence, and toleration of such kind of persons, and ordinary receivings of them; if men will suffer such in the State, truly they shall doe it to the subversion of their owne safeties and dignities, and disturb their whole State. It is a very sad speech which the Lord utters in the 48. *Jer. 10.* *Cursed is he that doth the work of the Lord negligently*; and cursed is he that keepeth back his sword from blood, when the Lord calls us to sheath the sword of Authority in such kind of delinquents as these be; if we shall now spare them, and neglect this work of God, cursed be such. A State shall be separate from God, and a Kingdome more and more corrupt and leavened, by such toleration; the wrath of God will break forth, tumults, and seditions, and all kind of scandalous, and unrighteous, and ungodly proceedings will set a whole Kingdome in combustion, Church and Common-wealth at variance: There can be no peace to such a State, where such persons are tolerated: And therefore we may feare the righteous hand of God, in disturbing the Countrey whereto wee owe so much love and faithfulness, if there be a suspending of the holy and righteous Law of God; that these rivers and fountaines should drinke of blood, for they are worthy.

Thirdly, this may serve to teach all Magistrates and Governours in every Common-wealth, to looke that all your Lawes,

be righteous lawes : If you will act any thing justly, the Lord takes it as his act, he is the actor of it. And therefore though this Law was made by *Queene Elizabeth*, with the consent of the whole body of the Parliament, and though her Secretary, by her direction and consent, published the justice of the Law, the Text saith, it is the Lord, *Thou art just and righteous, just and true are thy wayes, because thou hast judged thus : They have shed the blood of Saints and Prophets, they have given them blood, and thou hast given them blood to drinke, for they are worthy. Even so*, saith another Angel, *Lord God Almighty, true and righteous are thy judgements*. If there be any wholesome and just Law in a Kingdome, the Lord ownes it as his owne, and it is to be obeyed as a righteous Law of God ; if it be unjust, it is not Gods, for his law is just, an adequate rule of righteousness. So that what ever is lesse then the Law of God, if it suit not with the Law of God, and keep correspondencie therewith, you cannot say it is a Law of God : Therefore Law givers, and Law makers, should ever have respect what doth the Lord or God say ; If it be Gods Law, and Gods will, let it be established ; if not, let it be antiquiated : But if you can finde a hint from the Law of God for it, then let it stand.

Use 4.

And fourthly, this must teach confederate States, or such States, whether neere for co-habitation, or farther off ; if they heare of others proceedings, it is good to confirme what they have justly done. *Queene Elizabeth* makes a Law in the year 84. against Priests and Jesuites, the Decree is righteous, when others heare of this righteous section, they make it also a capitall crime for any such persons to be found amongst them ; if it be capitall in England, it is so in Holland, they will require of the necks of them that shall be found delinquent. What then ? This is *Even so*, one State must say *Even so* upon the just act of another ; and they must record it in their Statutes, unlesse there be some apparent dissimilitude, which is not in case of this nature ; for there is the same equity in all Ages, and all Nations, and therefore it is for them to say *Amen*, or *Even so* to it : And what is that ? It is no more but this, If you enact a Law which is in another Countrey, you say *Amen* to Gods justice in your own Countrey, as others doe in theirs.

Use 5.

The fifth Use that you may make of this Point, is, to teach you a tender respect in all lawes to the judicials of *Moses*, to all the judiciall

judiciall laws of *Moses*, that are built upon moral equity; that is, where the reason of a Law holds in one Nation as well as in another; in the New Testament as in the Old. There are sundry Laws particular to that Polity, which had peculiar reasons for them, as to marry in their kindred, to keep their inheritance to their Tribe, we have not that reason: But where the Laws are of like morall reason, as will hold in all Ages, and in all Countreys, as it is in all the capitall Laws of *Moses*, there is no reason why a Jew should be put to death for point of Adultery, or Incest, or for stealling a man, and selling him to a Pagan, more then a Christian. I say therefore look what was the Law of God by *Moses*, if it were of perpetuall reason and equity, it lyes on every Common-wealth to establiish the same, and to take your selves as much bound to it as the Jews, why? for the Text tels us, the very righteousness of God is in it: And looke as he was then a hater of all wickednes with a perfect hatred, and as he was just, so he is still, heresie is no more pleasing to him, nor blasphemy, nor seducing, nor to change the way of his worship, and to draw men to wayes wherein they cannot enjoy the Lord in peace; murder of soules is no more welcome to him now, then of old. And therefore if there were a Law to punish such with capitall punishment, it is a like justice of God to enioyne such Laws in every Christian Common-wealth. And therefore if we look at Gods justice as unchangeable, we may not prevaricate judiciall laws, setting aside some typicall considerations, or some peculiar consideration, in regard of their Polity: But such as were to punish men by death, or were received on morall equity and ground, looke what was for them to doe there, is the same proportion for us; put the same case, and you will finde the like reason for the same punishment. It is true, some ceremonies were there punished with death, and so the like kind of profaning the Sabbath, is as justly punishable with us, if profaned with an high hand; to gather sticks with an high hand, in contempt of the Sabbath of the Lord, is as justly punishable with death now as then. And so you may say of any other law justly punishable by death, and that are built on perpetuall moral equity, Our God is the same God that he was; and so you shall have him count that righteous whiles the world stands.

For a sixt. This may serve to take off a corrupt interpretation *1/c 6.* which some have made of this place, or a collection that they

have gathered from hence, that the Angels of God are deputed to severall offices; here is one Angel of the waters; and some are deputed to governe the earth, some fire, some the waters and sea, as I might tell you, if it were meet to trouble you with humane inventions, and collections of mens braines; the collection is chiefly grounded on this place, but it is wholly mistaken, for the Angel of the waters here is not any particular Angel of God, any of those heavenly spirits, but the Angels and Ministers of Gods justice, upon metaphoricall seas and waters. It is true, those here were Governours of the narrow seas, and she that gave commission to execute the righteous judgement of God upon those rivers, she was Admirall of the narrow seas, but that is not the meaning. But the Angel that poured out his vial upon the rivers and fountains of waters, it is he or she that did execute the righteous judgment of God upon the Popish Priests and Jesuites; and that did both *Queene Elizabeth*, and he that had a great hand in executing that judgement, and the Angel from under the Altar, they ratified that Law, and justified it when they had done. Now it is true, the Angels of God assist the servants of God in this glorious work, but they are sent forth, indifferently, to protect Gods servants by sea or by land: And I finde no Scripture to shew that they are more particularly sent to the sea, or to the earth, but indifferently to protect Gods servants in their out-goings and in-comings.

Vse 7.

Lastly, it may serve to teach us a true estimation of Ministers. If Popish Priests be rivers and fountaines of waters, drinking blood, because they have made Gods servants and Prophets drink blood, then it shews what place other Ministers be in, where the sea is cleare as glasse, like chrystall, where yon may see the face of Christ as in a glasse, *2 Cor. 3. 18.* what then? where the sea is pure, all Ministers of the Countrey, and Elders of Churches, carry forth the doctrine and worship of Christ, they are as rivers and fountaines, and being living water, rivers of fresh water, and water all the Countrey. This is the office of them, in opposition to those in *2 Pet. 2. 17.* that are *wells without water*; without sweet water. Godly Ministers therefore are fountaines of sweet water, and from them issue forth streames of living water. In *Psal. 88. ult.* *All my fresh springs are in thee.* I would onely apply it thus, and leave it and the Text with the time: That therefore looke as a man when he would goe forth

to a new Plantation, or sit downe in any place, or if he would set his dwelling house in a place, he would wisely fore-cast to have a fountaine of living water, a living spring neere to his house, or some sweet spring run neere him. Why? If he be without fresh water, it is a great want for the provision of his household: Water they must have, either a fresh river, or a fresh spring, the one of the two; if they can have both, they covet both: and there is great need of both, not onely to quench fire, and water gardens, &c. but for boiling of meat and drink, washing of cloathes, and sundry victuals. Water is ever necessary, as any thing; nothing more. This is mens care, when they goe about Plantations, or whether they plant townes or villages, or their owne dwelling houses, they have a care to provide for fresh water. All I would say is this, Take heed you doe not provide for fountaines of ordinary water, and neglect rivers of sweet water: That is, beware of going about such work, without carrying such fountaines with you, as may from the sea of pure Religion, pure doctrine, and pure worship, carry forth some such sweet streams as may make glad the hearts of your families, and Church of God where you goe.

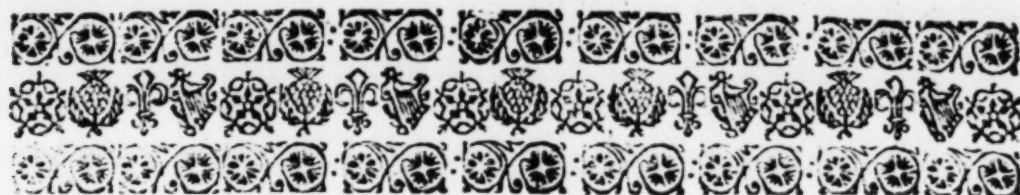
But you will say, Have not Christians so much liberty, a company of godly men liberty to enter into covenant and make some beginning of things, and so call some or other, whom they know are well gifted men, furnished with gifts, may we not call them to come and help us, and have we not that liberty purchased by the blood of the Lord Jesus?

Ob.

All this is true brethren, I would infringe no part of it: Onely this let me say, you would be loth to provide no better for temporals, you would be loth to set a to vine where there are no rivers nor fountaines; and if you doe sit downe where there are no fountaines, yet you have liberty to fetch water from other places, Christ hath purchased it: True, he hath purchased all liberties for his Church, but you will not think it wilddome to sit downe where there are no rivers, because you have no right to them by the blood of Jesus; that would not be a sufficient reason in things concerning this naturall life; why then doe not build further on the blood of Christ for spirituall rivers, then you will doe for naturall; but rather prize spirituall rivers above naturall, as more worthy then all naturall comforts to be looked after. Therefore when ever you are about such a work as this, take

Ans.

take the Lord Jesus Christ along with you, and take rivers and fountaines of waters; that as you look for rivers and fountains for the refreshment of your cattle, and servants, and children, you may finde a living fountaine of the bloud of Christ, conveyed and running in the plantation where you intend to sit downe; otherwise you will finde the springs there, and the fountains and rivers you sit downe by, rise up in judgement against you, that these are the things you sought for, and out of regard to these, you left the fountains and rivers of Gods house, the ordinances of God behind you, and goe and live in the outmost corners of a countrey, or in some other countrey, all is one; Therefore sit downe no where without good Ministers, if it be possible, and sure possible it is, else Christians may resolve to tarry where they are, as *Ezra* tarried by the river *Abava*, in the 8. of *Ezra* 15. till he had got some Levites to goe with them, that they might goe and make a comfortable worke of it, that they might not leave the Ordinances behind them; and yet there were some there before, whither they went. It is true, some may goe and make a beginning, but yet never make a beginning, but where you may come and partake of the waters of Gods house every Lords day, and let them that cannot so travell, let them continue where they are, and drink of the waters of eternall life, rather then run such hazards. You have seene when some have made a beginning without Ministers, they have staid three or foure yeeres before they have got any help, and when they have got them, they have had much adoe to settle: they have been suddenly unsettled, though they have not gone rashly about it, but with good advice; but for want of this there, not taking these rivers and fountaines with them, they have been at a losse, and therefore in such a case let it be the wisdom of sincere hearted Christians, that come from old England for liberty and purity of Ordinances, not to leave them now for fresh medows and fountaines: and for want of planting ground, and the like, it will not be suitable to these ends for which you left your native Countrey.



The Fourth VIAL.

Revel. 16. 8, 9.

*And the fourth Angel poured out his vial upon the Sun,
and power was given to him to scorch men with fire.*

*And men were scorched with great heat, and blasphemed
the name of God, which had power over these plagues;
and they repented not to give him glory.*



Al the seven Angels that are described to pour out the seven Vials of the last fierce wrath, are all of them said to come out of the Temple of the Tabernacle opened in heaven in the 5 Verse of the 15 Chapter: That is to say, all of them to proceed, and to come forth out of reformed Churches, such as had gotten the victory over the Beast, and his Image, and his Name, and the number of his Name. In the 6 Verse of this Chapter, they are all of them further described, to be cloathed with pure and white linnen, and to have their breasts girded with golden girdles; that is to say, all of them to be cloathed with the righteousnesse of Christ (which is pure linnen) both justifying and sanctifying of them, the one imputed, the other inherent, and all of them to be sincere professors of the truth of Christ, their breasts girded with the golden girdles of truth. Further, they are all of them said to receive a command

A from

from God to pour out the Vials of his wrath, and all of them to pour out the Vials of his wrath upon the earth, in the first Verse of this Chapter: and yet it was but the first that poured out his Vial upon the earth; for the second is said to pour it out upon the Sea; and the third upon the rivers and fountains; and the fourth (you read in my Text) *upon the Sun*; and the fifth upon the Throne of the Beast; and the sixth upon the great river *Euphrates*; and the last upon the air: yet all are commanded (the whole seven) *to pour out the wrath of God upon the earth*, in the first verse. The earth being opposed to the Church in heaven, the visible Church open in heavenly purity; it is so taken for some earthly, carnall, Antichristian state, or Church: but when it is not opposed to heaven, but other elements, then it is the lowest of all the rest; and so it is according to this double opposition interpreted in this Chapter. If you look at the earth, as opposite to heaven, the heavenly pure Churches, so he means the earthly and Antichristian Church, the Romish Popish Church that then was. Now if you say, as in the first verse it is said, *The first only poured out his vial upon the earth*; now you mean the lowest element of the Antichristian state, the common Catholicks, whereupon there fell a grievous sore upon all that received the mark of the Beast, and worshipped his Image. When those holy servants, and faithfull Ministers of Christ did discover the corruption of Religion in common Catholicks, the Catholicks were afflicted with much confusion and indignation; as being convinced, they were bedabbed with gross: superstition, ignorance, and idolatry, and many other evils which you have formerly heard: So that you see, the first of them fell upon the Beast; and so from the first to the last, the first began with the Beast; and in the last, *Babylon is fallen*, in the 19 Verse of this Chapter. So that all these Vials poured out the wrath of God upon something or other of the Beast; the first upon the common worshippers of the Beast; the second upon the Sea; that is, the confluence of all the Ordinances, that is, such Ordinances as the worshippers of the Beast have in their Religion; and they discovered that Sea to be but the blood of a dead man, not to have the life of Christ in it: And the third poured out his Vial upon the Fountains and Rivers of water, which are the Priests and Jesuits of that Church, which

which carry that Religion up and down the earth, as the Rivers and Fountains do the water of the Sea (and of these you heard at large the last day :) And look as the opening of the Seals (mentioned before in this Book) did open the wrath of God, and his judgements against the Roman-Pagan Empire, and the seven Trumpets did sound out the wrath of God against the Roman-Christian Empire and Church; so these last Angels, with the last wrath in the seven Vials, they pour it all out upon the Antichristian Roman state: So that all the judgements in this Book are still upon *Rome*; either *Rome* Pagan, or *Rome* Christian, or *Rome* Antichristian; the one falls under seven Seals, the other under seven Trumpets, and this last under seven Vials: So that if the earth, upon which the first Angel poured out his Vial, be the common sort of Catholicks; and the Sea, upon which the second Angel poured out his Vial, be their Religion, and convinced it to be the blood of a dead man, and no life of the blood of Christ in it, to wash sin from the souls and consciences of men, nothing else but unwholsome and unfavoury choking corruptions, ready to destroy all that were washed in it, or drank of it. And the third Vial being poured out upon the Jesuits and Priests, they were thereby adjudged to capitall punishment (as you have heard) for they were forced to drink blood, as they were worthy, having caused the Martyrs of CHRIST JESUS to drink blood.

This fourth Vial therefore comes to be poured out upon something of the Beast, as all the rest of the Vials were: The fourth Angel poured out his Vial upon the Sun, to wit, something of the Beast, which resembles the Sun in his world, even as the Sun is the greatest light in this material world, which GOD created in the beginning. In these words then you may see described, the pouring out of the Vial of the fourth Angel, which is set forth by the subject upon which it is poured, *Upon the sun*: Secondly, by the effect which followed upon that, *He had power given him to scorch men with fire*; and secondly, *Men were tormented with great heat upon it*. And a third Argument, by which this Vial poured out, is described, is the event which followed, and that is double, *Men blasphemed the name of God*; and God here described to have

power over these plagues, as an aggravation of that blasphemy, to blaspheme the name of God, that had power over these plagues. And secondly, they are described by another event, their Impenitencie, their not repenting, *they repented not to give him glory*: So that here the fourth Vial is poured out, Upon what? Upon the Sun. What is the effect of that? Power is given to that Angel, *to scorch men with fire; and men were scorched with heat*: and the event of it was, they that were so scorched, continued still impenitent, *they repented not to give God glory*; but on the contrary, blasphemed the name of the great God, that had power over these plagues.

For opening the meaning of the words briefly; By the Sun cannot here be meant, that body of the Sun that gives light to us in these visible heavens: For how shall an Angel coming out of the Temple, out of a reformed Church, pour out his Vial upon that Sun? Or if he should be able so to do, how should he work any distempered heat in it, but it would annoy reformed Churches as well as Antichristian? How will it reflect a peculiar plague upon Antichrist? It must therefore be some other Sun, and indeed such a Sun as is wrapped up under the generall Notion of Earth; for all the Angels poured out their Vials upon the earth; they had no other Commission given them to pour out their Vials, but upon the earth, in the first Verse. And therefore he that poured out his Vial upon the Sea, it was but an earthly sea, a worldly sea; and hee that poured his Vial upon the rivers and fountains, did but pour it out upon earthly rivers and fountains: and therefore he that pours his out upon the Sun, doth but pour it out upon an earthly Sun, not an heavenly Sun; I mean not any spirituall Sun of heavenly brightnesse or glory: Minde therefore, that it cannot be allowed to interpret this Sun to be the Lord Iesus Christ, as some good Interpreters have expounded it, (he is indeed the Sun of true visible reformed Churches, but not of Antichristian:) Now will it be in like sort allowed, to interpret it of the Scriptures, (as some of our best Interpreters have expounded it) for these are but one; for the Scriptures reveal Christ, and the woman cloathed with the Sun, that is Christ, she is cloathed with him as he is revealed in the Scripture, 12 Revel. 1. But I do not see how it should well be allowed,

allowed, that that should be the Sun here meant: For first, the Angels that pour out these Vials, are all godly men, at least generally so reputed, and accounted, and acknowledged by the Churches; they are cloathed with pure white linnen, which is the righteousness of the Saints, inherent and imputed: They are also girded with golden girdles, sincere professors of the truth; and how these can be imagined to pour out wrath upon the Lord Iesus, or the Scriptures, it is not to be beleaved or conceived.

And besides, all these had command to pour out the wrath of God on those subjects, upon which they poured out their Vials, as in the first Verse. Now God forbid we should conceive, that any wrath of God should be poured out upon Christ ever since his Resurrection, or that any wrath of God should be poured out upon the Scriptures: For although they that thus expound this Vial to be poured out upon the Sun, do not say that the wrath of God was poured upon the Sun, but upon the Antichristian state; yet the Text tells us, *they poured out the Vials of the wrath of God upon that subject*; that they poured them on, they poured them all upon the earth: So that all these things are but earthly matters, and such earthly matters as have been open justly to the wrath of God. It is therefore but an earthly sea, and they are but earthly rivers and fountains, and it is but an earthly Sun, and an earthly air, corrupt air, an unwholesome Antichristian air, upon which the Vials are poured. So that I cannot go so freely along with that Exposition, that the Sun here, is Christ revealed in the Scriptures, or the Scriptures revealing Christ.

If any man shall say, but the Sun spoken of in the Trumpets, was Christ in the Scriptures, or the Scriptures revealing Christ, & those Trumpets hold forth a like degree of judgement upon the Roman-Christian Empire, as here upon Antichristian Rome: For upon the sounding of the first Trumpet, judgement falls upon the earth, common Christians: The second Trumpet sounding, judgement falls upon the Sea, (as in the 8 Revel. 7, to 12.) And the third upon rivers and fountains: And the fourth Trumpet sounding, did bring an hand of God upon the Sun, a third part of the Sun was smitten; that is, the Son Christ Iesus was much darkned in that degenerated Christian-state,
and

and so it was with the Scriptures, with the Church state, and with humane Learning, they were all darkened, as it is there described: But (munde you) the Sun is one thing to a Church that hath truth in it, though degenerated; C H R I S T was their light, though they were darkened, in a third part: But now when Religion is wholly corrupt, that all the whole Sea is the bloud of a dead man; now the world is altered, and if you have a new world, you must have a new Sun: That was a Christian world, and C H R I S T might still be the Sun, and light of that, though in many degrees corrupted; and the Scriptures might be still the light of the world. But now when you come to an Antichristian world, so wholly degenerated, that there is no power of C H R I S T to be seen, as they administer any Ordinance; now the case is so far changed, that you must look for another Sun in another world: Here is another earth, and another Sea, that Sea was not like the bloud of a dead man (though corrupt) but this is; and those waters, though their Teachers were corrupt, yet it was but a third part; but here all is become bloud, and they drink of bloud, *for they are worthy*. And here is another Sun in this new world, and what must that be? In a word, there be others that interpret it of the greatest and most illustrious light, most eminent and glorious light in the Antichristian world: And what may that be? If you look through all the Antichristian world, what should be the most eminent, and most glorious, and most illustrious light that shines in the greatest glory amongst them all? What doth more readily offer it self then the house of *Austria*, the chief governour in the Antichristian state, of eminent lustre, and hath been so for 200 yeers, as they call it, the Lumen, and Columen of that state, the light and pillar of that state? And they that so expound it, they wrote just in this time when the King of *Sweden* came forth to represent the Angel, he with his followers, to pour out a Vial of G O D S wrath upon the Imperiall state of *Germany*, and consequently upon the rest of that house that were allyed to them, whether Spaniards or others; and that to the provoking of so much indignation, you know what scornfull derisions they put upon him, as if he came in like a Tinker with his Copper money, rather then a worthy Generall; and you know what indignation

tion and wrath hath been kindled by that means against all *Germany*; what a world of bloud hath been spilt; how fire and sword hath pursued those attempts to this very day? What might be said against this Interpretation, is not much, but yet so much, as to make some addition to this Interpretation.

The Papists will by no means bear and acknowledge it, that any Civil state should be the most Illustrious light of their Religion; they will tell you that the Emperour is but a borrowed light from the Sun, and doth owe homage to the Pope for his Imperiall Crown, that have translated the Empire from *Greece* to *France*, and from *France* to *Germany*; They will tell you, the Pope is as much above the Emperour, as the Sun is above the Moon. And they are not ashamed to speak to the Pope, in the amplification of his glory, Thou art the light of the world, the flower of Paradise, the gate of Heaven: And if they make the Pope their greatest light, their most transcendent and Illustrious light, the Sun in the prime and chiefest glory, then you must look and search somewhat further, for some further Interpretation then meerly the Imperiall state, or the state of that same Family combined and united unto it.

And yet neither would I wholly wave that Interpretation of the Imperiall state, because the matter is not what Papists will acknowledge, or what the Church of *Rome* will own, Whether they will own the Emperour to be the prime and chiefest light, or others; for the holy Ghost speaks of things as they be, as well as how they are conceived to be.

Now in Scripture Interpretation, the greatest lights are Magistrates, that hold forth the greatest lustre and splendor, but yet in the Churches; and when you speak of spirituall Administrations, they that are to derive light from CHRIST to the Church, they are the greatest lights for spirituall things: But wee come to speak therefore of the great light they set up, they set up him as the chiefest and greatest light, which derives light to the very Scriptures; for they conceive that they should not be Authentically,
unlesse

unlesse the B: of *Rome* count them so; and if he do count them authenticall, then they shall be so, though they be *Apocrypha*; and no sence of Scripture allowed for the light of truth, unlesse it be acknowledged by him; nor no Decrees go for currant, unlesse he ratifie them: So that that which they take for the light of their world, is chiefly the Bishop of *Rome*: If then he be their greatest light, then this Angel pours his Vial of Gods wrath upon the Pope his transcendent light, whereby he gives authority to the Scriptures, to Doctrine, to Worship, to Government, to Councils, and whereby he gives power to all his Officers, to administer Discipline and Church-power in all Christendom, (as they call it) all Christian Churches over. Then they are the Angels that pour out the Vial upon that Sun, that take from him that transcendent Prerogative of the Sun, which is to rule by day, 136 *Psalm*. 8. Take then from him his rule by day; for you must speak of things metaphorically in this place, though in the *Psalm* is meant another Sun; but in this Sun, take from the Pope, from this Sun Popish rule of Religion, the rule of all Churches, the Sovereign power in all Ecclesiasticall affairs; and what then? Then you will pour out a Vial of wrath upon him: And so did Queen *Elizabeth* in her time; and the Parliament then by making the Popes Supremacie, and the defence of it, high Treason against her person, and the State of the Kingdom, and against the Lord Jesus: It poured forth such a Vial of Gods wrath upon this great Light, the Antichristian State; that it rules no more by day, neither in *England*, nor *Scotland*, nor *Ireland*, nor divers other neighbour Nations, who by her precedent example did abandon the like usurpation, the supreme rule of the Pope in Ecclesiasticall affairs, which is the very Rule of the Churches of Christ. Thus you see, take the one, or the other, both will stand together: Let the House of *Austria* be the Sun, as it is in his kinde and Sphære, the greatest light of all their created Civil power, and hath been a great light indeed, and both an ornament and nourishment to the See of *Rome*: Or take the Pope himself, who will be the greatest Church-light, and claims to himself Supreme power, not onely in Ecclesiasticall causes, but Civil too. It is no unusuall thing in Scripture, to make a graduall Interpretation of dark Scriptures; as in the 17 Chapter, *The seven beads*

beards (saith the Text) are seven mountains, upon which the woman sitteth; and (in the 10 verse) they are also seven Kings; the same that represent seven mountains, doth represent seven Kings. And so both these are great lights of that state, the Imperiall and the Spanish power combined in that house, by blood and amitie, and the Pope himself in his sphere, are both the great lights of that state, and it hath pleased God to pour out his Vial of wrath upon them both, and both the one and the other suffer; and they shall suffer more and more, because they do not repent to give God glory of their due and deserved punishment, but continue still in their blaspheming against the Lord and his people; and when men grow worse and worse, both civil state, and Ecclesiastical state, both growing worse and worse, doubtles their plagues will be multiplied: *Sweden* began with one, and hath been followed: *Queen Elizabeth* in *England*, and others elsewhere have begun with the other, the Lord by sundry instruments in one kinde or other hath gone forth, and will go on still, to let them know that the most high hath power over all the earth, and will not be driven out: When once he begins to execute judgement, he will go on destroying to destroy; and though the ministers of this wrath may conflict with doubtfull and various events, yet the issue will be blessed; and Popish Princes and States shall stand a far off, and cry, *Alas, alas, that great city Babilon, that mighty city; for in one hour is thy judgement come*: That will be the finall issue of the great wrath of God upon it; and how far both these have proceeded, you cannot chuse but know: How far queen *Elizabeth* scorched that Antichristian state with fiery indignation, it is universally known; which provoked Catholick Princes so much, that what with pouring out the former Vials upon the Rivers and Mountains, when she decreed it Treason for any to carry Popish Religion to *England*, and to reconcile men to that See, the pouring out of that Vial there, and this here, so far provoked them, that they brought in their whole power against her in 88, and would have swallowed her up quick, they were so exasperated with heat and fury; and had not the Lord by his out-stretched arm and wisdom prevented, there had been no hope of preservation, but desolation of her and her Kingdom. Thus have I shewed

you, as shortly and plainly as I could, what should be the meaning of this fourth Vial, and the Angel by whom it was poured out, Let us shortly come to gather a note or two from the words, and very briefly. First this;

Doctr. 1. When the wrath of G O D is kindled against a State for corruption of Religion, he pours out his judgements against them by degrees; first upon the common sort of people, then upon Church Officers, and then upon the principall Rulers and lights of that State. That is the first note.

This is evident in the Gradation of the Text, here is the wrath of the Lord kindled against the Antichristian state, called here, *the earth*, an earthly Kingdom, an earthly state, brought forth of the earth, and minding earthly things, and all their Ordinances favouring of the earth, of humane inventions, and wisdom and power: The Lord then when his wrath is kindled, and sends forth Messengers of his wrath on that State, how begin they? They begin first with the earth, the lowest Element; they begin not with the Sea, nor with the Sun, nor with the Air, but first the Vial falls upon the Earth: Common Catholicks, they first feel the shame, and confusion thereof, (as you have heretofore heard :) Then, as he discovers their Religion to be generally corrupt, as the blood of a dead man; so he pours out the next Vials upon the Rivers and Fountains of water, those that carry this Religion up and down the Countries and Nations, the Lord exasperates Civil States so far against them, that they force them to drink blood, their own blood, as they made Martyrs to drink blood; so the Lord gave them to drink blood, *for they are worthy*, (as you heard it opened this day seven-night.) He first begins with the common Catholicks, then with Priests and Jesuits: Well, doth he here stay, when the Lord sees what little fruit groweth hereby? Verily no, for here is no Reformation of the common sort, they still continue in their Ignorance, and Superstition, and Idolatry: And what are the Priests and Jesuits any thing reformed? It is nothing so, nor do the lights of that State, either the lights of the Imperiall world, of the Provinces, or their generall and grand holy Father the Pope (as they call him) none seek Reformation, what then? Then let the Imperiall state, and Pope, that claims Lord

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Paramountship over all, let him look it, the next Vial falls upon his head, and the Lord doth this by degrees; first upon his supreme lustre and glory, as he rules by day: And the next falls upon his Throne, and that is a great blow to him: and still the Lord goes on pouring to pour out, and striking to strike, till at length he crusheth the man of sin, and all his abettors. For, their religion is corrupt, and all that drink of it perish, and the common people, Priests & Jesuits shall smart; and then the Pope & Emperor, whoever are their great lights, let them be lights in Church or Common-wealth, (for I will exclude neither) they both partake in the sin, and shall partake in the punishment of it: The four Angels, they may be severall persons, but they have one common work, they pour Vials upon the lights of both States, and truly so the Lord did in Christian *Rome*, this is Antichristian, but when *Rome* was once Pagan, and then became Christian in *Constantines* time, and under the Christian Emperors, *Constantine* and the rest opened the doors of the Church so wide, that all the garden of God was become a wilderness by an inundation of carnall people, Christians in name, but Pagans in heart, that were let in; and then that which was once a garden inclosed, was now made a wilderness, when they took down the Pale, and let in all dogs and swine that will come in, the wrath of God breaks out against them, then the Trumpet sounds a shrill sound, and what was that? In the 8 of *Revel.* 7. *The first Angel sounding, there followed hail, and fire mingled with blood, and they were cast upon the earth, &c.* and that is upon the lowest sort of Christians, there was given grievous hail, cold hail-storm, they received not the truth in love, and being cold in Christianity, they were hot in Emulation and Contention. And then the second Trumpet sounding, there was as it were a great Mountain burning cast into the Sea, and there was a third part of the Sea became blood; there was high preferment cast into the Officers of the Church, and a great part of the Administrations grew corrupt. Then the third Angel sounded, and there falls a Star from Heaven, called Wormwood, Wormwood of Heresie, and corrupts the Priests; many were infected with the Heresie of *Arrius*, and *Nestorius*, and *Eutyches*: Afterwards all Scriptures came to be darkened with

Allegoricall, and Hereticall, and corrupt Interpretations, that Christ is scarce discerned in all their writings, and the light of Scripture is darkened, and the light of humane Learning, that there is little light left. And then the next Angel, he sounds, and smoke comes out of the bottomlesse pit, and there comes Locusts upon the earth, and they have a King set over them, which is the Angel of the bottomlesse pit, which is the Pope over the Friars and Monks. So, thus the Lord begins to deal with men, first he falls upon them in one degree, upon the earth first, and then upon Religion in them, and then upon Ministers, the publishers of that Religion, and after grows higher and higher, till in the end there comes the Antichristian state, the seventh head, and he surmounts all Christian Emperors, leads them all captive, and hath the Key of the bottomlesse pit to destroy their souls, whose name is *Abaddon* in Hebrew, but in the Greeke *Apolylon*, and then comes the Turk in the sixth Trumpet, and he destroys and swallows up all: So the Lords manner is, first he breaks forth against the common people, then against the Ministers, then at last he riseth to the great Lords of the world, the Rulers of the State, they smoke for it at last. What should be the Reason of the Point? The Reason is,

Reas. 1. First, because ordinarily the first beginning of corruption is with the people, and they being first corrupted, then indeed it is meet that they should first be plagued; for look as the Church grew to be corrupted in the Christian Emperors time, so the Church came to be plagued in Antichristians time; the earth was first corrupt, in the Christian Emperors time, and the first that is plagued, is the earth, then the sea, then the rivers, & so by degrees; The Lord goes the same way in plaguing, as they did in degenerating, the same way in executing judgement as they in sinning.

Reas. 2. And secondly, when the comon people are corrupted, for their sin sake it pleaseth God either to send them corrupt Rulers like themselves, or else to lead their good leaders into temptation, to corrupt themselves and their people. You read, *Prov. 28.2. For the wickednesse of a land, many are the princes thereof*; many and wicked Rulers too; They never lived long, nor well, after once the house of Israel had cryed out, *What portion have we in David, or what inheritance in the son of Iesse*? The Lord never gave them good King
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in Israel after, not in Israel I say, Judah indeed had sundry times good Kings, but for Israel (the 10 Tribes) that rejected the yoke, and the house of David, in regard of the hard payments that *Solomons* son put upon them; and therefore in their prophanenesse cryed out, *What portion have we in David?* &c. Then immediatly after that, the Lord never gave them any good King, 1 King. 12. 16. So there grows Religion to be corrupted in the people, and then for their wickednesse God gives them wicked Princes; *I gave them a King in mine anger, and took him away in my wrath. O Israel thou hast destroyed thy self,* Hof. 13. 9, 10. Israel corrupts it self, & provokes God, and he gives them a King in his anger, and takes him away in his wrath: And it is written as a heavie curse of God, in Lev. 25. 17. *If you still trespasse against me I will set Princes over you, that shall hate you:* Mischievous Princes, odious Princes that shall be odious to God, and malignant to the people. If you still provoke me, and for all this turn not to me, I will set such over you, them that shall be odious to me, and odious to you, that shall make you more and more to corrupt your wayes: And if God at any time give them good Princes, he will leade them into temptation for their sin. In 2 Sam. 24. 1. you read there, the wrath of the Lord was kindled against Israel, and he provoked David against them to say, *Go number Israel and Judah:* The wrath of the Lord was kindled against Israel, and he provoked David, &c. To what end? That so a plague might come upon Israel: So that (minde you) how the sins of the time rise from the contagion of the hearts and lives of the people; That look as a man catcheth cold on his feet, it fils the head with distempers: Catch but cold in the lowest part, about the anckes or feet; or suppose the stomack be somewhat annoyed through ill dyet, or ill digestion, what then? It strikes up to the head presently; you cannot annoy the feet, anckes, or middle parts, but the head will feel both: So, if either Ministers be corrupt, or common people, the head, the Rulers will straightway bee corrupt, it will not bee otherwise; If the Prophets prophesie lyes, and the Priests bear rule by their means, and the people love to have it so, what will be the end? Do you think there will come any Princes that will reform them? Do you think the Lord will take any course to reform
such

such great evils as these be? As evill first begins with the common people, so they are first plagued.

For a third Reason, As evill first begins with the people, and they are first plagued, and as for them it is derived to the Priests and Princes, and they are by that meanes corrupted, either are not good, or led into some temptation.

Reas. 3.

So thirdly, the Lord is deeply provoked against the lights and guides of the Church, whether Civill, or Ecclesiasticall Churchmen, or Common-wealths men, the Lord is provoked against both, for suffering their people to bedable themselves with some corruption in Religion and religious conversation: In the 34. *Ezek. 7*, to 10. *Heare this, O yee Shepheards of Israel*; and he speakes (as best Interpreters expound it) both to Ecclesiasticall and Civill Shepheards, to the Priests in the Church, and the Princes in the Common-wealth, he speakes expresly to both; *Heare O yee Shepheards*, because you have suffered my people to wander, and my flock to be a prey, therefore I am against you, and he professeth he will rend his people from them, and rend the very caule of their heart, and execute judgement upon them, and he will judge betweene the Rams and the Hee Goats, and tender Kids, and will deliver them, and set them one Shepheard over them, that shall be more faithfull to him and his people, even his servant *David*, he meanes Christ, and they that are of *David's* spirit, that shall in his name rule his people. So that (mind you) the wrath of God is carried an end in this course, he begins with the people first, because they are first corrupt, and then with Rulers, for had not they been soon corrupted, it had not been possible that the Church should so quickly have become a wilderness. So here he begins with the common sort, and then with Ministers, and then with the great Lights that rule by day, that rules the affaires of the Church and Common-wealth.

For the use of this point briefly;

Use 1.

It may serve then to be a watchword and warning to the common sort of Christians: First look you to it, men and brethren, and beloved in Christ Jesus, look you to it tenderly and seriously, that neither doctrine, nor worship of God, nor Church Government be corrupt, to your best discerning, but preserved by diligent examination of all things, according to the patterne shewed

shewed in the Word, as it hath been hitherto held forth to you : Looke to it, that the Sea you wash and bathe your soules in be not defiled, let it be so clear that the vertue of the bloud of Christ may be discerned in it ; otherwise (beleeve it) though you may think, it least concernes you : Let Church-officer look to it, and let Civill Magistrates see to it, it is their calling to look to Worship and Government in their time and place : though that be true, they must look to it, and God will require it else at their hand, yet if you look not to it, the wrath of God will be powred out upon you : If men unprepared shall most giddily rush into the Church, what will the issue be ? The Lord will powre a cold haile-storme upon you : never such coldnesse fell upon men, as there wil be, when they rush into Churches before they be warmed with the bloud of Christ Jesus, *Revel. 8. 7.* that was the first Trumpet of Gods vengeance there, heavy, grievous hailestones, great hailestones ; and which is wonderfull, you will think it marvellous, but it is true, as they were cold in Religion, so they were zealous for contention and Covetousnesse and Ambition, and personal respects, that if they got an opinion by the end they contended for it, as (*pro aris & focis*) for fire on the hearth, as if there were no warmth but in that, though the opinion were never so unfavoury : when men thrust into the Church and take it very ill if they be examined ; What will the issue be ? Nothing but cold, still, dead-heartednesse falls upon them, and then a wild fire of rage and crotchetly opinions, and then grow so zealous therein, as if religion lay in some quintessence notions of theirs : therefore first look for, and beware of corruption in the common people.

Then secondly, let the Lords Ministers (I speak to my selfe, *Use 2.* as much as any other) in a speciall manner look to these things, that we diligently looke to religion, and the purity of doctrine and worship, and of every ordinance of God with circumspection, and faithfulnessse, and diligence, and sedulity, and watchfulnessse, that nothing of the holy things of God may be corrupted that are committed to us, for we shall next feeble the smart of it : For as religion will be corrupt in the people first, and so far as that you shall have no power nor life of godlinesse in it, and the bloud of Christ will be as the bloud of a dead man : So then
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the Ministers of the Gospell must looke to it, for the next thing will bee some heavy judgment or other God will bring upon them if they be not vigilant to see that all things bee done according to the true platforme left to us in the word: you know the Prophet *Malachy* complaines of it in *Malac.* 1. 11, 12, 13. that men began to waxe weary of sacrifices, and snuffed at the cost of it, and brought the blinde and lame, and any thing for Sacrifice, and the Table of the Lord was polluted, and what then And now (saith the Lord) O yee Priests this Commandement is for you, in the first verse of the second Chapter (it is a very sad word which the Lord speaks) if you will not heare and lay it to heart; what should they lay to heart? This hailstone Corruption of the people, this snuffing at the Ordinances if you lay not this to heart, I will send a curse upon you, and will curse your blessings, yea, I have cursed them already, because you doe not lay it to heart, and I will corrupt your seed, &c. in the 1, 2, 3, verse, and so he goes on very sadly in threatning the Ministers of God upon this point: The people corrupted their wayes, and were weary of holy duties, cold hearted, and only quick for contention and division; and what then? because the Ministers of God doe not bestirre them, the Lord brings a curse upon their blessings, their best gifts in heart, and outward blessings, he blasts both, and therefore it marvellously concernes Ministers to be most tender this way, to see that all be carried exactly according to the word of God.

Vse 3.

And thirdly, this may be a word of warning to Magistrates as the greatest lights in the Common wealth, for (as I said before) I wil exclude neither, for both are the Sun in their severall Sphear, a great light, and he speaks of the greatest light the Antichristian state had, and so I speak of the greatest light this State hath: Thus much let me say to you, if religion be corrupted, the people may first smart for it, (if there be any corruption it springeth there) and we shall smart for it before you; yet if this be not redressed, God will reserve a vial for you, he will pour out a vial upon the very Sunne, that you would think were out of gun-shot, but how high soever they be among the Stars of God, exalted above all their brethren, yet the Lord can tel how to cast some vial upon your authority to eclipse, and darken, and staine it, if the Lord helpe

helpe you not to continue watchfull in this kind : It is true there is an order to looke to all corruption in doctrine, and worship, and government that are stirring in the Countrey: And it is true, matters of religion are first and properly considerable in the Churches themselves, by the officers and brethren of the Church: But if Magistrates shall find Brethren or Officers defective, or neglective, it will be their parts to give free passage to all undertakings for redresse, and if any thing come to your cognizance before it come to the Church, then it will concerne you to stirre up the Church to looke to doctrine, worship, and government, and you will find in this case you will deliver your soules from danger, and Church-officers and people too, otherwise you see the danger of corruption in religion ; if the earth be corrupt, the sea will be corrupt, and the rivers and fountaines, and the Sunne will be corrupt, and all alike more or lesse afflicted and plagued of God, for toleration of such evils as are found amongst them. So much for the first point, let me speak a word of another, and so come to an end. The next note is this :

A wicked heart will not repent of sin, no not under the wrathfull hand of God, who hath power over his owne judgements, to give him the glory, but will rather break forth to further wickednesse, even to blasphemy against the name of God. It was said of *Abaz*, that when he was in distresse on every hand, yet in his distresse he did trespasse more against the Lord, *2 Chron. 28. 22.* This is that King *Abaz*: as who should say, brand him for an hypocrite and a reprobate, that in his distresse trespasleth yet more, why? for he went and sacrificed to the gods of *Damascus* which smote him, because the gods of the kings of *Syria* help them, &c. In stead of humbling himself under Gods hand to give him glory, he breaks forth into blasphemy, and hardens his heart, and repents not to give him glory, but waxes more fierce against the Lord, to blaspheme. And another prophane King of *Israel*, *Ioram*, *2 King 6. 31, 32, 33.* He weares sackcloth indeed upon his loynes, but being in distresse, by reason of the famine, hee breakes forth into fury and rage ; *God doe so to mee and more also, if the head of Elisha shall stand on him this day ;* hee meant to cut off *Elisha's* head by reason of the famine, when an Asses head was sould for fourescore peeces of silver;

and in the 33 verse, *Shall I wait for the Lord any longer?* There he breaks forth into blasphemy, hee is full of fiery indignation and blasphemy against the God of Israel; see you this son of a murderer? While he yet spake this, the Messengers came down unto him, and he said, *Behold this evil is of the Lord, what should I waite for the Lord any longer?* So you read in *Isa. 8. 21.* *They in their distresse shall curse the Lord and their King, and look upward:* This is the frame of carnall and wicked hearts. And the Reason is,

Reas. 1. First, from the Ignorance of such wicked spirits; their Ignorance is such, they know not who smites them, but think it is some chance; as the Philistines in *1 Sam. 6. 9.* *If he go up the way of his own coast to Bethshemesh, then he hath done us this evil, but if not, then we shall know it was but some chance that happened to us:* They neither see the hand of God that smites them, nor their own desert that provokes the Lord thus to smite them; and so, *they repent not to give him glory, but blaspheme him.* And a second Reason is,

Reas. 2. Secondly, from the prophane pride of a carnall heart, some kinde of carelesnesse, and it is incident to all prophane kinde of spirits, that they will not see the hand of God, nor own their own sinfulness: when the judgements of God are in the earth, the inhabitants of the world will learn righteousness, *Isa. 26. 9, 10, 11.* But they will not behold the majesty of the Lord; *When thy hand is lifted up, they will not see it, but they shall see it, and be ashamed, &c.* They will not see it a good while, that either their own sin hath brought this judgement, or that it is a just hand of God upon them, they will not see such things as these. So you see the Reasons of the point; not to speak of what high reasons might be given, of Gods heauey vengeance upon mens unprofitableness under the hands of God, they grow worse and worse, *2 Tim. 3. 13.* That the Lord leaves them to hardnesse of heart, and gives them up to themselves to obdurate their spirits, as *Pharaoh*, that they will exalt themselves against him; and though you bray a fool in a mortar, yet his folly will not depart from him. The Use of the Point is thus much;

Use 1. First, it may report to you from the Oracle of God, that certainly the Popish State is going fast to perdition, and the great lights of that State, both the lights of that State, great like the Sun

Sum in the firmament, be they Civil Magistrates in their sphere, in highest place; or take it as the Popish Prelacie do, they will be highest in both kindes, be it as it will be, as the common people have been visited with judgement, their Religion corrupt, and Priests and Jesuits plagued, and the Lord hath begun to plague their lights in this world, and Church lights too: So make account of this, forasmuch as *they repent not to give God glory*, but break forth to greater wrath, and outrage against the Lord and his Church, and servants, and secret ones, what will the end of all this be? Never did any man strive against God, and prospered; what, under the mighty hand of God, under the Vials of Gods wrath, and still blaspheme the name of God, and still hope to prosper? Verily you may write upon it, God wil wound the head of his enemies, and the hairy scalp of such as go on still in their wickedness, *Psal. 68. 21.* Let them look to it, the Lord hath begun to pour out his wrath, and one Vial hath not done when another begins to work, but they are pouring upon the common people, and upon Priests and Jesuits, and will be more and more, and so shall both the house of *Austria*, and the Pope himself, in their supremacie and lordly authority; and howsoever they may have some refreshing, and succour, and supply in their declining state, yet as their apostacies and backslidings are perpetuall, as the Text saith they are, seeing *they repent not to give God glory*, the Lord hath set it down, (and the Scripture must be fulfilled) they will go on in their rage and blasphemie against the God of Israel, and what will the issue of that be? Truly, if men prosper in hardnesse of heart and blasphemy, then let *Pharaoh* prosper of old, and let all wicked States prosper; but the Lord sent judgement upon judgement, upon *Pharaoh*, first upon the waters, and then upon the fruits of the field, at length he came to Murrain of the Beasts, and then a plague upon their first-born; and when that served not, then the wrath of God came upon the red Sea, and over-whelmed them all: This is Gods manner of dealing, and let the Imperiall State, and all blasphemers know it, that they shall not prosper in stouting it out against the Lord, but (believe it) as they have begun to fall before reformed Churches, so they shall surely fall: As it was told *Haman* in *Ester 6. 13.* *If this Mordecai be of the seed of the*

The fourth Vial.

*Jews, before whom thou hast begun to fall, thou shalt not prevail, but shalt surely fall before him: So fall they will, and in falling they shall fall, and yet more and more fall, till the Lord hath cut them off, root & branch: there is more judgments, you shall read of a further Vial upon the throne of the Beast, and upon the air, and then Babilon is fallen, it is not long till then, there is but three Vials more, and whether some of them be not yet begun to be poured out, it is not yet so cleer: Let them know it for their terrour, and we for our comfort, the Lord will go on in destroying to destroy them. It is a speech the Lord often useth, in *Isaiah 9. 12, 13, 14.* Yet for all this his anger is not turned away, but his hand is stretched out still: Why? For the people turn not to him that smites them, neither do they seek the Lord of hosts; and when they do not turn to him, then the hand of the Lord is not drawn back, but stretched out still: that is the constant course of Gods providence, as the people turn not to him that smites them, so the Lord will go on, and cut off head and tail, branch and rush in one day, ancient, honorable, he is the head; and the Prophet that teacheth lyes, hee is the tail, &c.*

For a second Use of this Point,

Use 2.

This may serve to teach us, that the Lord is the chief Governour, and hath the chief power of all the plagues and judgements that do fall upon men: And that aggravates the impenitencie of these wicked men, that they do not fall under his hand that hath power over these plagues, but still go on hardning themselves against him whose plague is upon them. Therefore he hath power over them, and he will maintain it, and the judgements shall go on destroying to destroy, till like Vials of quick-silver they have rooted them out from the land of the living: *Is there any evil in the City, which the Lord hath not done? Amos 3. 6.* If a man were to speak to Christian Princes in other parts, how might a man call upon them, to beware of timorousnesse, and fear, in provoking the displeasure of the house of *Austria*, or of the Pope? For the wrath of God is gone out against that State, and the Pope, and the Lord hath power over these plagues: Why should we fear all the power of the house of *Austria*, or Papall thnnderbolts, when the Lord hath

hath you under his hand, when he means to go on plaguing to plague? Shall men underprop this rotten building which the Lord intends to destroy? This cursed fabrick which the Lord will ruinate? Do you think to strengthen your selves by them, when they are not able to help themselves? No, it is a time of Gods plague; and therefore it is a warning and Trumpet to all Christian nations, and to us, do not think if we shall not yield to this and that of Antichrist, then Churches and Magistrates shall never subsist, fear it not; I tell you, all the States that cleave to Popery, shall fall with Popery, if they continue in it: Indeed if the Lord rescue and redeem them with a mighty hand, and bow their power and Crown, to comply with the Lord Jesus and his people, they may save themselves and their Kingdoms; but otherwise it is not possible for them to prosper, in maintaining this ruinous *Babylon* that hastens to destruction. The Lords plagues they are, and it is not all the power of men, or Princes, no nor of Angels in heaven, nor devils in hell, that can take off the plagues that God hath set on.

Thirdly, it teacheth us what is the duty of all the sons of men under Gods hand, namely to repent of sin, which hath brought Gods hand, for this is an aggravation of the wickednesse of these lights, that they repented not to give God glory, when the vials of Cods wrath was upon them, but stil grew more wicked, even to blaspheme: What saith the Apostle *Peter*? *Humble your selves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. 5. 6.* Hath the Lord begun to smite the common state, and it may be the body of the countrey, in that which is the sinewes of trading, in the scarcities of moneyes? Brethren do you think it is not a judgement of God? Is not the silver and gold his? and hath he it not for this state as well as for others, if we had not some wayes provoked him? Did he not take it away from them in *Hagge*, when they neglected Temple work? And did not he say, *The silver and gold is mine, 1 Hag. 6. and 2 Hag. 6. 7, 8?* Hath not the Lord blasted us, because we grew cold hearted, and formall in Church-fellowship, and confident, and warme, and bold-hearted in matters pertaining to our selves and to the world, and in matters that tended onely to tumult? What then? In such a case marvell not, if the Lord send forth a Vial

Vial of his wrath upon us, and curse our blessings, that that which within these 4, or 5, years was but a drug, and men would not labour for money, they would have corne, and be glad of it, they would have provisions. Now provisions are a drug, Beef and Butter, it is not currant now, men will give no money for it, they will not part with it: Is it not a Vial of his wrath, or at least a twig of his rod? And is it not meet now to repent, and give him glory, that hath power over this plague, that we be not senseless, and obdurate? And doth not the Lord say he will curse our blessings, he saith so to Ministers, and will any be free? Will any prosper when they lay not Gods hand to heart, but make a trifling businesse of it? but make account the Lord calls men to serious consideration of it.

To make an end, Let this be the last Use.

Use 4.

To teach you what the nature and practise of Repentance is: What is the nature and practise of it? It is lively set forth in the Text (I might be large herein) they repented not to give God glory: So there is the proper act of repentance, when it runnes right, in a right channell, it gives God glory: What glory doth it give God? First, it gives him the glory of his Sovereignty, the Text is plain, as *They gave not glory to God that hath power over these plagues*; they are Gods plagues, and he hath power to send them, and we see his hand in them, his plagues they are, and that is the first thing in repentance, to see it is the hand of God in this kind, and that kind, in any kind that may befall us, Give God the glory of his sovereignty, who hath sent these plagues, and this will help us to repentance.

2. Give him the glory of his Justice, that hath sent them most justly for his part, and on our part most deservedly: *Neb. 9.33.* The faithfull in *Israel* say, *Thou art just in all that is come upon us, we have dealt wickedly, and thou hast done righteously.* Thus repentance gives God the glory of his Justice, as well as of his Sovereignty: we have provoked God to plague us in this or that kind, whether I speak to publick States or private persons, if any evil lyes upon us, it is the hand of God, whether it come for one end or other, and (believe it) it is for us to give him the glory of his justice, as well as of his sovereignty: We have given him just cause by our worldly mindednesse, by our estrangement from the

the Lord, and spirituall work, and falling short of our spirituall aimēs and ends: we cut short our-growth in Chriitianity, and the Lord cuts short our outward estate: Doe you think a Chriitian outward estate shall prosper, when his inward estate growes leaner and leaner? And as you give him the glory of his justice and soveraignty. So,

3. Give him the glory of his truth, which these wicked persons would not give him the glory of: To acknowledge their religion was a dead sea, like *Mare mortuum*, to acknowledge the bloud-thirstinesse of their Priests and Jesuits, they shall drink bloud therefore, they would not acknowledge reformation, but blasphemed it as hereticall innovation, and therefore the Lord had poured a vial upon their great lights in Church and Commonwealth, and will doe it more and more till they be consumed; they give not God the glory of his truth: As *Ioshuah* said to *Achan*, *Iosh. 7. 19* My son give glory to God, and tell me truly what thou hast done: And he told him truly, there was some hope of some seed of repentance; and it is not possible a man should truly repent before God, in confessing what hath been wickedly done, if he denyes any thing that his conscience tels him is truth: Nay, some give God the glory, and tell me now what thou hast done? If a man hide it under his tongue, it is not possible hee should repent, why? for he cannot give God glory, he gives him not the glory of his truth, and then there is no repentance. And,

4. What doth repentance give God the glory of? as of his soveraignty, and justice, and truth, in making humble confession of it where we are called, if we have just occasion; so the Lord requires that we should give him the glory of his mercy and grace, that we looke for all our pardon and mercy in the bloud of the Lord Jesus, and in unfeigned seeking after fellowship with him, beleeving on his grace, confessing what is sinfull, turning from our evill wayes, laying hold of eternall life, & of every gift of the Spirit, that might quicken us in every spirituall duty, that we might depend upon his grace for pardon, and healing of our bottomlesse depth of unbeleefe for the changing of our hearts, and quickening of our spirits; this gives God the glory of his grace, thus repentance doth: In the 130. *Psal. 3, 4.* If thou Lord shouldest marke iniquity, who then should stand? There they give him
the

the glory of his justice ; but there is pardon with thee that thou maist be feared, there they give him the glory of his pardoning mercy ; thus ought all to doe, that unfaignedly desire to walk in the serious practise and use of repentance : You never repent kindly whiles a spirit of bondage lyes upon you, and makes you sensible of the wrath of God and hell, that alone will never bring forth kindly repentance, but when the Lord helps us to give him the glory of his power, that he swayes and rules in all, and that wee give him the glory of his justice, that hath righteously plagued us, and the glory of his truth to confesse truly what is done amisse, and the glory of his grace to pardon sin, and heale the soule, this is repentance, and without this there is no repentance : It is a wonder to see when people provoke God and the Church, how little able they are to give God glory, but take glory to themselves still, it was thus and thus, and might have been interpreted thus and thus, it is a wonder to see how little they give God the glory, our own glory lyes so neere us : And therefore it behoves us, as we desire sincerity, to repent ; so to make conscience of giving him glory, let all run in that streame, that we acknowledge his justice, and truth, and mercy, and grace, and look up to him for receiving from him whatever is of his mercy and grace needfull for us, and then we shall avoid those plagues and judgements which are threatned or gone forth against us, and shall recover from under Gods hand, like gold out of the fire.

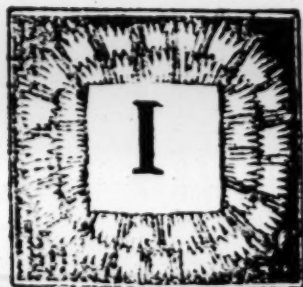
THE



THE FIFT V I A L L.

REVEL. 16. 10, 11.

And the fifth Angell poured out his Viall upon the seat of the Beast] or, as the word is in the Originall, the Thrones and his Kingdome was full of darkenesse, and they gnawed their Tongues for paine, And blasphemed the God of Heaven because of their paines, and their sores, and repented not of their deeds.



IN these words you have described the powring out of the Viall of the fifth Angell, and described it is,

First by the subject on which it was powred [*On the throne of the Beast.*] 1.

Secondly by the effect of it, which is double. 2.

1. Proper and primary [*His Kingdome was thereby darkened*]

2. The secondary and accidentall events were three.

1. Anguish and indignation [*They gnawed their Tongues for paine.*]

A

2. Be-

The fift Viall.

2. Blasphemy [*They blasphemed the God of Heaven.*]

3. Impenitency [*They repented not of their deeds.*]

This Scripture and the interpretation of it, is the more difficult, because it is generally conceived that the execution of Gods judgements upon the Beast, hath not yet gone beyond the pouring out of the fourth Viall, therefore conjectures about it, will be the more difficult, and it may be more uncertaine: yet because the Scripture in it selfe is not darke, how darke so ever we may be in our apprehensions: The Kingdome of the Beast is darke, but not the Kingdome of Christ. And the Lord hath promised a gracious blessing upon all that read, and heare the words of this prophecy, *Chap. 1. verse 3.* so that by the comparing of one part of this prophecy with another, and observing the due poise of every word in his place, with holy feare and reverence, the Lord is wont to lead his people into truth, according to the promise made to the Apostle, *John 16.13.* (which is fulfilled to every successor of theirs in some measure) Let us therefore goe on in the feare of God to consider of these things.

First the difficulty chiefly lyeth in opening the subject whereon this Viall will be poured, for open that, and the rest will be cleare. The seat of the Beast is generally taken for the City of *Rome*, and it is confirmed from the like speech, *Rev. 13.2.* Where the *Dragon* gave the Beast his power, and his seat (or throne) and great authority, and therefore they gather from hence the ruine of *Rome*, applying also hereunto some prophecies of the *Sibills*, who in their Language tell us thus much, that *Rome* shall then be desolate, and be as if it had never been a state. Now though we have much cause to glorifie God for the labours of such of his servants as have given that exposition, yet I must confesse I cannot rest satisfied with that interpretation: for I finde it cleare in the sequell of this Chapter, that *Babylon* (which is doubtlesse meant of *Rome* [As throughout the seventeenth Chapter it is also] is said to come up into Remembrance before God in the 19. verse of this Chapter, And that is in the pouring out the seventh Viall, which implyeth that before, it came not up in remembrance before God in point of actuall punishment, for things are said to come up into remembrance before God, when he

he taketh in hand either to shew mercy to them, or to powre out wrath upon them, a signe that the *Viall* and fiercenesse of his wrath was not yet powred out upon *Rome*: besides it is expressed in this Text, that upon the powring out of this *Viall*, the Kingdome of the beast was darkened, but there is a great difference betweene darkning, and destroying; *Egypt* was darkened, before *Pharob* was destroyed, or the body of *Egypt* overwhelmed in the red Sea. Upon these grounds therefore I cannot conceive that it is meant of *Rome*, but of something else, which in Scripture is to be understood by [*Throne*] sometimes it is put for that forme of government and authority which any person or state sitting on that throne doth administer, as it is said of Christ, that his throne is a throne of Righteousnesse, and that is not so much spoken of the place where he governeth, as of the government it selfe, so in the 89 *Psalme* 29. & 36, 37. I will make his throne as the dayes of Heaven, and againe his throne shall be as the Sunne before me; It shall be established for ever as the Moone, and in *Psalme* 122. 5. Thrones of judgement are distinguished from the thrones of the house of *David*, to wit, such as *David* hath erected: so by the like proposition it is here meant of that forme of government, which the beast exerciseth in the Church both subjectively, that which him selfe doth occupy over the Churches subject to him, and effectively, that which proceedeth from him, and is exercised by others in other Churches according to the frame and forme of government received from him, and that is such a peerelesse kind of government, as wherein one alone doth rule; for a throne is such a kind of seate wherein one of peerelesse authority doth governe; as a Monarch in his owne Dominion.

Indeed the universall supremacy of the *Pope* both in spirituall and temporall things, whereby he challengeth transcendent authority over all Kings and Princes, that was violated by the fourth *Viall* of these Angels: but yet still here is another throne which yet hitherto remaineth unplagued, and that is his singular sole authority, and monarchicall government, whereby he sitteth chiefe and onely Judge in Ecclesiasticall causes in his own jurisdiction, and like unto which

he hath established the government of all Nation al, Provinci-
all and Diocesan Churches, and so this interpretation doth
very fitly suit with the proper effect of the powring out of this
Viall expressed in the text [*his Kingdome was darkened*]
βασιλεία ; and what kinde of government is that ? such as
wheremin one doth raigne, as they are wont to say there must
be but *εἰς τοῖς αὐτοῦ, εἰς βασιλεὺς*, One Prince in a state, this
forme of government himselfe doth exercise still in his owne
jurisdiction inviolately, and this he hath brought into all
national and Provinciall and Diocesan Churches in the world
where popery hath prevailed ; and which still continueth
in some Protestant Churches, where though the Doctrine, and
worship of Popery be abolished, and the transcendent supre-
macy of his government, yet the forme of his government,
monarchicall, or sole and singular government by one that is
Episcopacy, is still continued. Who is then the fifth Angel
that hath powred out his *Viall* upon this peerelesse govern-
ment the Episcopacy ? Though it be said this *Viall* is not yet
powred out, and though it haply was not powred out with
the writings of such men (who so conceived) were under their
hands : yet *Beza*, and *Cartwright* did sprinkle some drops of
this *Viall* upon this government, though the power and
strength of the Episcopacy in their time was such as drunke
them up like the dry Earth, that drinketh in the raine, yet will
not God be so put off from his word, he powreth out more
drops upon them by holy *Baines* his triall of Diocesan go-
vernment, and godly learned *Parkers* Ecclesiasticall Politie, but
these were drops : you now see whole *Vialls* full of wrath
powred out by the whole Church of *Scotland*, who have en-
gaged themselves, and their state for ever in this quarrell, and
have beene carried along herein, not in a way of popular tu-
mult, but with such wisdom, courage, judgement and Piety,
that you may see and say that it is not a *Viall* powred out
by an unadvised multitude, but by an Angell of God, by the
Heavenly Ministers of his wrath.

It hath beene taken in hand with serious and deepe and ge-
nerall humiliation, judging themselves for their toleration
of such a government amongst themselves and so recorded
in their constant fruits of Reformation, as that their very ad-
ad-

adversaries stand amazed to behold them, and these are not drops alone, but like unto great ground showers which grow unto a flood and overflow all for they have turned away the flood of superstition in their owne Country, by the Rivers of the power of God, and his Evangelicall truth, so now they have also flowed into *England*. insomuch that a great many of the Commons of *England* and many noble Peeres, doe begin to say that Episcopacy is an antichristian frame and forme, which he brought in, and doth still countenance and animate, and while it continueth, popery will not fall: whereupon, It hath come to passe (if your intelligences faile not) that many sad considerations have beene taken up in *England*, whether it be not best to abandon all such thrones: men will not fight for the defence of these thrones, nor draw their purses to maintaine such warre, but men begin generally to be taught of God, that this is not the forme of the government of Jesus Christ. Nor doe I know that any of the former *Vialls* have beene powred out by any men, whose loines have beene more girt with truth, and whole cloathing hath beene more pure, and white, then these servants of God have been girt, and cloathed withall. These things being thus understood, take you the sequell, and it will easily interpret it selfe; for doth not hereby the Kingdome of the beast (his monarchicall forme of Church government) grow full of darkenesse? Is not Episcopacy now ἐσχατομμία? the very word of the Text, as it were alluding to the Nation that darkeneth it? Episcopall government doth it not grow darke? yea full of darkenesse? Is it not scotized. darkened and beclouded with a Scottish mist? so as that it groweth base and vile. not onely in the eyes of godly, wise, and judicious Divines, but in the eyes of good people; nor of godly people alone, but of many civill and orderly mindes: mervaile not therefore if it be said that the Kingdome of the beast (that is, this forme of his government be full of darkenesse: And hath not this darkenesse procured other secondary effects? doe they not gnaw their tongues for very indignation, what doe you thinke of the chiefe Church governors of *Scotland*? and some of the chiefe of that order in *England*, and their chiefe companions (if your reports be true) doe they not get themselves into darke corners?

2. And for the second even [They blasphemed the God of Heaven] have y u not heard that the powring out of this *Viall* hath beene by them accounted nothing else but Rebellion against the state

of the Kingdome? have they not taxed that (which is the reviving of the Church and Common wealth) to be the ruine of both?

And for the third event [*They repented not of their deeds*] have they no cause thinke you to repent of all their oppressions and tyrannies over godly men, through many ages? for that their governments have been formidable to none but the peaceable men of the Land: if it be a drunkard or some base fellow that cometh to their Courts, they say to him, what doest thou here thou simple fellow? pay thy fees, and be gone: but for the people of God, nothing will satisfie but their extirpation from their Ministry, livings and dwellings; they shall not be allowed to breath in the free aire, if any prison in the Countrey will hold them. And is it not to be repented of, the invasions of the liberties of Church, and of civill liberties which have beene by some of them desperately impeached, so as that neither subject nor Prince shall know what belongeth to either of them; and some of the throne of the beast will tell you, that betweene Prince and subject there is no *meum, & tuum*, but the Prince may say *omne meum*, are not these things to be repented of? And is there no superstition to be repented of? And have they repented of these things? doth any semblance of repentance appeare? have they not still gone an end, even while this *Viall* hath beene in powring out to put new inventions upon Gods people? have they not imposed an Antichristian Oath, that this is the onely government, and that they neither doe acknowledge nor ever will acknowledge any other, and is not this a blasphemy against the name and Crowne of Christ Jesus? and yet they repent not of these deeds: therefore they have said not much amisse, that said that all the mischiefes that have sprung up in any state in the World, where these thrones have beene set up, have sprung from them that sate upon these thrones. Thus you see what is the true and simple meaning of these words, and I durst not have spoken it, but that no other interpretation will well abide by the words of the Text. *Babylon* will not abide it, for that cometh up into remembrance in the seventh *Viall*; doe but consider all things together, and weigh the words of the Text well with what goeth before, and with what will follow after by the helpe of God, and you shall find this to be the true meaning. Neverthelesse though these former and late attempts against Episcopacy may bee the beginning of this *Viall*, and some

some good measure also of the powring it forth, you may believe that it will not rest here, but as *Moses* said *Deut.* 32. 4. Perfect is the worke of God, and as the Lord spake concerning *El.* 1 *Sam.* 3. 12. When I begin, I will also make an end, so (reserving all due honour unto those interpreters who rest from their labours and their workes doe follow them) I doe conceive, and believe, that this *Viall* will goe on from our native Countrey to all the Catholickes Countries round about them, untill it come unto the very gates of *Rome* it selfe. In the meane time all these *Vialls* are at worke, and one is not ended when another is begun, though that which most excelleth is most in observation, and the powring out thereof, is the worke which the Lord calleth men principally to attend upon, and wherein God hath manifested his presence most, and wil goe on still to manifest more of the presence of his wrath unto other states: now the points that arise from the words are two.

That forme of government, wherein one by sole and singular authority doth govern the Church specially many Churches and most of all, all Churches doth spring from the Earth and favoureth of the Earth, for so it appeareth to be from the Text, for all these *Angels* powred out their *Vialls* upon the Earth: *Verse* 1. Not as Earth is opposed to other elements, but as it is opposed to Heaven: so that as their Earth is earthly, so is their Sea, and their Rivers, and Fountaines, and their Sunne: and this throne is but an earthly throne, you see no such throne in the Tabernacle of the Testimony opened in Heaven: so farre as Churches are Heavenly, these thrones are not set up in them: for this is it which *Iohn* reproveth (3. 10. 9.) in *Diotrephes*, that he loveth to be a primate and would not regard a letter from *Iohn* himselfe though an Apostle; & for the brethren he would not receive them himself, and forbad them that would, and cast them out of the Church, the true spirit of an earthly Primate, for they favour of earthly ambition and covetousnesse, love *Baalams* wages, they stick not to buy their places for silver, care not what they give for them, but having gotten them with buying, they must maintaine them by selling, they must sell Ordinations and Absolutions, and Dispensations, and must be maintained by the benevolences of their obedient Clergy, and in truth the summe of the matter is. *quid mihi dabis?* and what is all this but earthly bravery, if ever you have beene at their thrones (though it were but the thrones of their chauncellors

Doct. 1.

cellors and Officialls) you shall see nothing but that which fauoureth of the Earth, earthly pride, or pleasure or Covetousnesse, I am, (and have lesse cause then many others from my last Diocesan, who being more learned, was more ingenuous and favourable then many others) not wont to speake these things, yet when the necessity of clearing my Text leadeth me to them, I may not without untaichfullnesse to God and his Church, keepe silence, we came not hither to speake hardly of other Churches : but when the Word of God calleth for it, we should be wickedly silent if we should not let the people know, what the mercy and blessing is, which we doe enjoy, and what we are delivered from.

Rea. 1.

The first Reason of the Doctrine is from that forme of Church estate, which Christ hath instituted in his Word, which is no other, but the government of a Church of a particular visible Congregation; He owneth no other, nor giveth any government to any besides them. *If thy brother offend thee, goe and tell the Church,* and must the offence stay till all the world be gathered together; or if it were meant of one Diocesan or provincially Church, when will they meete? therefore the Church that must heare all offences is the Church of a particular Congregation which may all of them meete together in one place (*1 Cor. 14. 23.*) and then though offences come thicke, they may all be orderly heard and remooved. And consider moreover (that which further cleares up this first ground) what variety of officers God hath given to this Church, not many Parishes to one Bishop, but many Bishops to one Church, so as that *Paul* writteth to the Saints at *Philippi, with the Bishops and Deacons, Phil. 1. 1.* And he sendeth for the Elders of the Church of *Ephesus Acts 20. 17.* Whom he calleth Bishops *Verse 28.* And they were more then one in every Church, according to *Acts 14. 23.* They ordained them Elders in every Church, directly contrary to the practise of the Lord Bishops of these dayes; These things we speake, that the people may know we set forth no new inventions, though it be true that there is a newnesse in all the blessings of the new Testament, whereas all the inventions of men wax old as doth a garment, and there is no new thing under the sunne, as touching mens inventions, but they will grow old and vanish away, as all Diocesan Churches will doe, which the Lord hath not instituted: Though indeed in the old Common wealth of *Israel* the Church was Nationall, and there was

was but one high Priest who was a type of Christ, but now Christ is come he hath delivered all his counsell to his 12. Apostles, and they have left the ordering of his Church to some pastors, and some teachers, and some ruling Elders, and some Deacons. But besides these the Gospel knoweth no other.

The second ground is taken from the kinde of power which God hath given to his officers in his Churches, hath he given to them a Lordly or a Ministeriall power? surely no Lordly power, neither over their fellow Elders nor over the Church, *But he hath in his Word prohibited both these. Math. 20. 25, 26, 27. The Princes of the Gentiles exercise dominion over them, & they that are great exercise authority upon them, but it shall not be so amongst you, but whosoever will be great amongst you let him be your Minister, and whosoever will be cheife amongst you let him be your servant.* Amongst the Officers of Christ honour is carried by the most labour, and not by most outward splendor: But those that sit upon the throne of the Beast doe not labour in any kinde of government but that, which is merely antichristian, to foment sin and let loose the reines of all prophaneffe: neither doe the officers which Christ hath set in his Church reach after outward honour, but the cheife of them make themselves equall with them of the lower sort, as Peter (though an Apostle) when he writeth to the Elders *stileth himselfe a fellow Elder 1. Pet. 5. 1. and exhorteth them to feed the flock of God, not as Lords over Gods heritage, but being examples to the flock; so the Apostle in his second and third Epistle stileth himselfe an Elder,* so farre is he from affecting Lordly authority: by all which we may see that all this kinde of Lordly, and stately government is no way compatible to that government, which Christ hath instituted in his Church.

The third reason is taken from that authority which the Lord hath given to every Church over their Bishops, as well as to their Bishops over them, which cannot stand with Episcopall sovereignty, *It is true, the Lord hath given them power over the Church, let the Elders that rule well be counted worthy of double honour, &c. 1 Tim. 5. 17.* A power they have to call the Church together, as the Apostles did for the choise of Deacons, *Acts 6. 2.* And to open the doores of speech, and shut the doores of silence, *1 Cor. 14. 15.* A power they have also to dismisse the assembly as they see cause, for they that begin they also make an end, and send away the people with a blessing, *Num. 6. 24, 25, 26.* Power they have to

direct, to admonish privately, publickly, *to rebuke with all authority Tit. 2. 15.* And sundry branches of rule may be deduced out of these : yet as true it is also that the Lord hath given power to the Church over their Rulers, as first to choose them, they ordained them Elders by lifting up their hands, *Acts 14. 23.* And when there was an Apostle to be chosen in *Judas* his roome, they out of an 120 persons chose two men, and presented them to the Lord, *Acts 1. 23.* Secondly they have power to send them forth about the Churches service, as they sent *Paul* and *Barnabas* to *Jerusalem*, *Acts 15. 2.* And without controversie he that sendeth is greater then he whom he sendeth, *Ioh. 13. 16.* Secondly they have power to admonish them, if they doe offend, *say to Archippus, take heed to thy Ministry, &c. Col. 4. 17.* And the Church contended with *Peter* for eating with the heathen, *Acts 11. 2, 3.* And had he not given them the better answer, they would have proceeded against him : These things then laid together, what a beastly power is that of the Church of *Rome*, and of such as imitate them, as usurpe authority, and judgement over so many Churches, and will be judged by none?

Use 1.

For use in the first place, this may be a ground unto us of just acknowledgement of the Lords faithfulness and truth, who is not unmindfull of all that he hath spoken by his servants the Prophets, but in due season doth fulfill his word. The Apostle *John* hath beene dead above 1500 yeares, he dyed with the end of the first hundred yeares after Christ, but the word spoken by him dyed not with him, according to what we read *Zach. 1. 5, 6.* *Your fathers where are they? and the Prophets doe they live for ever? but my words and my statutes which I commanded my servants the prophets, did they not take hold of your Fathers?* So (though *John* be dead) whatsoever *John* hath spoken with his mouth he will fulfill with his hand, and will not leave till he hath finished all the words that are written in this booke. And what marvellous stay in this to the soules of those that build their faith upon the word of God: He will ever be mindfull of his Covenant, *Psalm 111. 5.* He did let none of the words of *Samuel* fall to the ground. *1 Sam. 3. 19.* He will not leave fulfilling, to fulfill untill he hath fulfilled all, and then Christ wil come to gather his people to himselfe, therefore let not your hearts faile, because God remaineth faithful and whether *Zachary* believe or no, the Lord wil fulfill his Word, *Luke 1. 20.*

The second use may be, to take off that amazement which hath Use 2.
been found in the hearts of some, concerning the undertakings of the *Scots* in our native Country, since the world began was it never known (for there are no Histories of note but are commonly known) such a patterne as this, that ever a whole Nation did rise to take up such a quarrell, with so much justice, wisdom and piety, a thing to be wondred at, that a whole Nation should carry such a matter in such a way: many things have been done in *Holland*, in *Geneva*, for reformation, but with much more tumult, which when the Papists have objected, our Divines have been wont to answer, that they doe not excuse mens thrusting in their own weakneses into Gods Worke: but wonder not overmuch if you finde it otherwise in this matter, for the Angels of God are their guides, so that their foote shall not swell, but they shall keepe their ranks, and places, and remember that they are subjects though they carry their swords in their hands. Just care is taken that there be no robbery nor pilfering, no oppressions, no violation of any mans bed, nothing taken up but it shall be duely paid for, and yet the proceeding made with such constancy, that (in a way of humility) the end must be attained, or else there will be no place in the conclusion. These are great things: but if men take them in hand that are girded with golden girdles, when their Bibles goe along with them, when Fasting and Prayers steere along their course, you need not much wonder in such a Case.

Thirdly, this may serve to teach us, that surely this worke will prosper, because the Lords Angel is in it: and the Viall of Gods Use 3.
wrath in his Hand, and he will not be beaten off; though some instruments may quaille, yet wil he stil raise up more in their stead till those plantations be rooted out, according to the word of Christ, *Mat. 15. 15. Every plant which mine heavenly Father hath not planted shall be rooted up.* In vaine therefore is it for men to uphold such sandy buildings, which wil in the end be shaken down; whatsoever dammes men may make to uphold the Episcopacy, it will befall unto them as when men make dammes to stop water courses, others come and cast in some small quantity of quick-silver, or *Aqua fortis*, which eates such holes through the stones that it will soone issue out the water, so this *Aqua omnipotentis*, the vialls of the wrath of God wil at last consume and wast all things whatsoever stand up against them.

Fourthly, let it teach us to praise the Lord, for our gracious deliverance from the power of this Government, brought in by the beast, unto the government of Christ in his Church, let those that count it new Wine refuse it, it is old Wine unto us, let us therefore in the name of the Lord *rejoyce with trembling*, for our great liberties, and pray that God will never leave, untill he have rooted out not only the throne of the Beast, but the Beast himselfe, that the world may never more be pestered with them.

Now from the effects that follow upon the powring out of this Viall we may observe this second note.

Doct. 2. That upon the powring out of the Viall of Gods wrath upon the throne of the Beast, their place, the Pope himselfe and the rest of their Prelates, and all their favourites and followers have not turned to God by Repentance, but have broken forth against him in indignation and blasphemy. His Kingdome was full of darknesse, but what profit have they made of it? they gnawed their tongues through vexation, rage, and malignity of spirit against the Lords holy providence, and the succesfull proceedings of these holy Angels, they blasphemed the God of Heaven, and looke at reformation, as Rebellion, as if it were the dissolution of al goodnesse, and at length they wil say, that they feare Christ himselfe is become a Puritan, and have they repented of their tyrannies, and usurpations over Ministers and over Churches? but they have broken forth still more, and more against the Lord, his servants and Churches, and what more may come forth I know not, judge you what they speake in secret, when they write such things as these openly: we speak of the generality of Prelates, not of some to whom God hath given a better spirit, then the spirit of the throne they sit upon.

Reason

The first ground hereof is taken from the nature of all these judgements, they are the last plague, *Rev. 15. 11.* The very dreggs and sediments of the wrath of God; and there is no grace of Repentance laid up in them, for the wrath of God is come upon them to the uttermost, wonder not therefore if you doe not heare of many Bishops or Pariters repentance though God may bring some of them to Repentance, yet the body and state of them is not like to repent, but to belch out blasphemings against the Lord.

2. Reason.

Secondly, the reason is taken from the cause that moveth God to give men up to such delusions; *Because they received not the love*

love of the truth that they might be saved, therefore doth God give them up to the efficacy of delusions, that they should beleive a lye; that they all might be damned who believed not the truth, but had pleasure in unrighteousnesse; those that preached the truth and Doctrines of Repentance, and reformation, they branded them with the name of Puritans, they hated them with a perfect hatred, they loved not blessing therefore it is far from them, it is the nature and common fashion of superstition to leave men besotted in their owne Religion.

This may teach us to looke at it, as a ground of Faith, that the Use 1. Lord will goe on to destroy the throne of the Beast; for when God taketh a sword into his hand, it is not his manner to put it into his sheath againe, according to that which *Amos saith Chap. 3.5. Shall one take up a sword from the Earth, and have taken nothing at all?* no, the Lord will either subdue their spirits to unfeigned Repentance, or else he will goe on insnaring to insnare them till he have swept them like dounge from the face of the Earth, *For when Israel turneth not to him that smiteth him, then is not his anger turned away, but his hand is stretched out still, Isai. 9.12.13.* Therefore men cannot more dishonour, nor oppose the Lord then by seeking to underprop this sandy building.

The second use of this point may be to teach us all in the feare Use 2. of God, what to doe whensoever we feelee but drops of wrath powdered upon us: you see to whom it belongeth to be impenitent, to whom it belongeth to blasphemee the name of the Lord, even to those that sit upon the throne of the Beast, it is an Episcopall sinne, an Hierarchicall wickednesse, a beastly frame of spirit, for men whiles they are under Gods Hand to grow more froward and discontented and filled with indignation. If therefore the Lord afflict the whole state of the Country, with any drops of his displeasure, let us not cry out upon the Lord and his dealing, nor upon the Churches, but let our unthankfull hearts for his mercies, beare the burden, and learne we to repent of our deeds, that know not how to keepe our selves close to the ordinances of God, when we grow not thankfull nor fruitfull under light and liberties received.



THE SIXTH V I A L L.

REVEL. 16. 12, 13, 14, 15, 16.

And the sixth Angell powred out his Viall upon the great River Euphrates, and the water thereof was dryed up, that the way of the Kings of the East might be prepared, &c.

1.



2.

IN these verses the powring out of the *Viall* of the sixth Angel is described.

First by the subject upon which it is powred, the River *Euphrates*, which is amplified by the adjunct of greatnesse, [*The great River Euphrates.*]

Secondly, by the effects of it which are two,

1. First the water thereof was dryed up, and that is amplified by the end which God aimed at in it [*That the way of the Kings of the East might be prepared.*]

2. Secondly, the warlike preparations unto a great battell; and those are described,

1. By the principall commanders in that preparation, and war, which are said to be three [*The Devill, the Beast, and the false Prophet.*]

2. By

2. By the instruments, and Ministers of it, who are certaine spirits, and they are described many wayes, as,

1. By their nature and quality [*Uncleane spirits.*]

2. By their number [*three.*]

3. By, by their resemblance [*Like Froggs.*]

4. By their originall descent, which is threefold, [*They come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. And that descent is amplified by the Cause of it, for they are the spirits of Devills.*]

5. They are described by their effects, which are three-fold.

1. They worke miracles.

2. They goe forth to the Kings of the Earth, and of the world, to gather them to the battell of that great Day of God Almighty, *Ver. 14.*

3. They are efficacious and successfull herein, they doe gather them together into a place called in the *Hebrew* tongue *Armageddon. Ve. 16.*

3. These warlike preparations are described by the watchword which the God of *Israel* giveth unto his owne troopes, and that is a word of watchfulnesse, behold I come as a thiefe, blessed is he that watcheth and keepeth his garments, least he walke naked, and they see his shame. Thus standeth the Text.

Now for the meaning of it : It is the more darke, because it is, (though not altogether) yet in a great part to come ; and such as shall seriously consider what is the meaning shal (happily) find it no small difficulty to satisfy themselves, and much more to satisfy others, yet (by the helpe of God) let us endeavour to open some such part of the words, as we may be likely to finish at this time. First what is meant by the river *Euphrates* ? Secondly, who are the Angels that powre out this *Viall* upon this river ? Thirdly, what is the drying up of this river ? Fourthly, who are these Kings of the East ? These things containe the principall difficulties in the partes of this *Viall*, other things may more easily be opened, if these things be premised and cleared.

1. What is meant by the great river *Euphrates* : Some of our best interpreters (to whom God hath given most light in these spirituall mysteries) doe understand it, properly for the river that did run along by the walles of old Babylon in *Chaldea*, which made the City impregnable, and yet by the stratagem of *Cyrus* was dried up, by turning the Course of the streames to runne in other channels

channels, whereby the channell before the City was dried up; and the reedes burnt by the Souldiers, and the City sacked when as *Belshazzar* was quaffing in the vessels of the Temple: this was foretold by *Jeremy Chap 50.38.* *A drought is upon her waters, and they shall be dried up, for it is the Land of graven Images, and they are mad upon their Idolls. And Ier. 51.31,32.* One poste shall run to meete another, and one messenger to meete another, to shew the King of *Babylon* that his City is taken at an end, and that the passages are stopped, and the reedes they have burnt with fire, &c. Now they that interpret *Euphrates* to be the same river, doe understand that when God calleth home his ancient people, he will dry up *Euphrates* before them, so that they may assault the Turkish monarchy, and recover their ancient inheritance out of his hand. The reason which they give of it is, 1. Because they read of no Nation for whom God dried up any rivers, but onely for the *Israelites* for whom he dried up the red Sea, and the waters of *Jordan*. 2. They say it hath been anciently foretold by the Prophet *Ier. 44.27.* & *51.10.* & *63.11.* In all which places God is described to have dried up the waters, and rivers for them, that as a pledge of the like power to be manifested for them hereafter. 3. (Say they) the prophet *Isay (Chap 59.20.* alledged by the Apostle *Paul Rom. 11.26.*) foretelleth the calling of the *Jewes*, and if this *Viall* speake not of their calling, it is spoken of no where in this booke, which is not credible.

Now although their reasons are not to be slighted, yet they doe not seeme to carry force enough to understand *Euphrates* literally, for Gods Hand may as well be seene in drying up the metaphoricall rivers; Besides, *Isay 44.27.* Doth properly speake of Gods drying up the river *Euphrates* before *Cyrus*, which was then to come, but is not meant of this drying up in the Text, which is to be many hundred yeares after, and for the two other places mentioned, *Isay 51.10.* & *63.11.* They onely recount what God had done for their Fathers of old, whereupon they desire that he would not forsake them now, and so they are reported of as ancient passages of his power for them, but not as promises what he would doe for them afterward: Save onely as encouragements to their Faith, to expect great deliverances from the same hand.

And for the third reason: It is not necessary that it should be foretold in this *Viall*, or else not foretold in this booke: for the whole

whole 21, and 22 Chapters of this booke doe hold it forth, which are events of the powning forth of the seventh *Viall*, and not of this sixth.

If then it be not meant of the naturall river, *Euphrates*, of what then may it be understood? There are some that understand it of something that is unto *Rome*, as *Euphrates* was to old *Babylon*, I shall tel you what I most incline unto, as far as the Text will permit.

Some say it is meant of Nations, and Tongues, and People, and Languages, for they are sometimes understood by waters: but *Euphrates* is but one river among many, and therefore why should it be meant of many Nations that should fall off from *Rome*? I cannot well close with that, nor is it necessary that *Euphrates* should be a name given to any one Nation, unlesse it were some one that might lie neere *Euphrates*, which no Christian Nation doth. And others there are that doe understand by it another resemblance, as it was a meanes to convey much maintenance to old *Babylon*, and therefore conceive it meaneth all the renewes of the Bishop of *Rome* whereby he is made rich, and wealthy; now Christian Kings shall dry up this river *Euphrates* by taking away this kind of maintenance, and so by these Kings of the East they understand those Christian Kings, that shall take away these renewes; but neither can I well close with that interpretation; for you may consider it, that all these seven *Vialls* are fiteable to the seven Trumpets, though they fall out in different ages of that Church: The seven Trumpets brought in judgments upon Christian *Rome*, and these *Vialls* are the plagues of God upon those very corruptions, which the Trumpets brought in: Now you shall finde that the effect of the sounding of the sixth Trumpet was, there were foure Angels loosed which were bound in the great river *Euphrates*, and those Angels were ready with an Army of two hundred thousand thousand; and they by generall consent of all interpreters, are to be understood of the foure Families of the *Turkes*, that were bound by some incumbrances at the river *Euphrates*, but afterward broke fourth upon all Christendome, and got *Constantinople* into their hands, and overwhelmed all *Asia*. And besides to understand the Kings of the East to be the 10 Christian Kings will not accord, for they are not seated East from *Rome*, or if some of them be, yet nothing neere the number of ten. Therefore there be that say, that the river *Euphrates*

Euphrates doth here meane the *Turkish* Dominion, and that this river *Euphrates* shall be dryed up by the power of the Kings of the East, whom they interpret to be the *Jewes*, (and I would not hinder that) thereby to make way for the recovery of their Land ; And true it is that *Euphrates* in the first Trumpet did signify the *Turkish* power that lay by that river : In like manner it is expounded of the *Assyrian* monarchy. *Isa. 8.7.* When the Lord bringeth upon them the waters of the river strong and many, even the King of *Assyria*, and all his glory, and he shall come over his channels, and overflow all his bankes, because they refused the helpe which God had given them at home. Now that *Euphrates*, and *Mesopotamia*, which then the *Assyrian* Monarchy had in dominion, is at this day possessed by the *Turkes*, and if the *Assyrian* Monarchy may be resembled unto it, so may the *Turkish* also : this commeth nearest to the Text yet I cannot say that altogether it suteth with the context, nor that this sixth Angel should be meant of the *Jewes* ; And let me give you some reasons, why it cannot be the *Jewes*, that must powre out this *Viall*, nor that the drying up of *Euphrates* can be meant only of the *Turkish* Monarchy, though they also shall be plagued by the drying of it up.

1. First, that the sixth Angel cannot be the *Jewes* appeareth from what is said, *Chap. 15. ult.* That no man was able to enter into the Temple till the seven plagues of the 7 Angels were fulfilled, therefore the *Jewes* cannot come into the visible Church in the time of this sixth *Viall*, till the seventh be powred out. But certaine it is these Angels who powre out the *Vialls*, doe all of them come out of the Temple,) and are cloathed in pure, and white linnen, having their breasts girded with golden girdles, therefore they are all professors of the truth, and sincere professors.
2. Secondly, it is evident in the Text, that the way of the *Jewes* is prepared, by the powring out of this *Viall*. And therefore they are not this Angell who powre out this *Viall*, but have a way prepared, onely for their Conversion, as an effect of this *Viall*.
3. Thirdly, all the Subjects whereupon these *Vialls* are powred are such against which the wrath of God is kindled : for they are the *Vialls* of the wrath of God that are powred : and they are all powred upon the Earth, by which is meant the antichristian state, and such things therein against which Gods wrath is kindled. Now the anger of God is not kindled against the river

Euphrates more then against any other river, his wrath fallēs not upon rivers, though sometimes for mans sake it may; but *Euphrates* lieth not neere to the *Romane* antichrist, nor to any state subject to him. What thē would you say? is it not most likely to hould fourth the *Turkish* Dominion? which God is angry with? Shall not Christian Princes powre out the wrath of God upon the *Turkish* Dominions? I would by no meanes say so: But let us consider what is the Fountaine, and what are the streames of this river, which did, and doe still wash upon the *Turkish* Dominion, and which are indeed as *Walles*, and *Bulwarks* to the *Turkish* state? For this *Euphrates* though it be not here the *Turkish* Dominion, yet it is of the same use to them and unto the Pope, as *Euphrates* was unto old *Babylon*, which made glad the same, and conveyed maintenance unto it. Let us therefore consider what was the Originall of the *Turkish* Dominion, and you shall finde that it sprung from five severall streames. *Rev. 9. 20. 21*; where (having described the loosing of the foure Angels, which were bound by the great river *Euphrates ver. 14.*) and those were the foure Families of the *Turkes*, which at length were swallowed up by the house of *Othoman*; He saith the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship *Diuels*, and *Idolls* of *Gold*, and *Silver*, and *Brasse*, and *Stone*, and of *Wood*, which neither can see nor heare, nor walke (this was their *Idolatry*) neither repented they of their *murthers*, nor of their *Sorceries*, nor of their *Fornications*, nor of their *thefts*: So these were the five streames of this river *Euphrates*, that gave power to the *Turkish* Dominion, to wit, the *Idolatries*, *Murthers*, *Sorceries*, *Fornications*, and *Thefts* of *Christendome*, for by reason of these barbarous wickednesse of *Popish* Churches, and states, cloaked under a face of Religion, God brought upon them a barbarous Nation, that hath a Face of government, and yet knoweth not well what it meaneth, yet did not the *Papists* (whose sinnes these were) repent of their *Idolatries*, nor of their *Murthers*, which they committed upon the soules of men, and upon the bodies of Gods faithfull servants; nor of their *Sorceries*, of which many of the Popes themselves were guilty; nor of their *Whoredomes*, their *stewes*, and beastly uncleanneses; nor of their *Thefts*, *Indulgences*, and pardons for money, by which they drevned *Christendome* of their substance.

Now if these were the sinnes, which the Lord upbraideth

Christian Churches for not repenting of, though this barbarous nation did prevaile against them, yet doubtlesse these are the walles of the Turkish Dominion, even those steames of corruption of Religion, which are the maintenance of the Sea of *Rome* to this day: thus by admirable wisdom the Lord hath expressed his holy Counsell: that his instruments by drying up these itreames of *Euphrates*, these corruptions of Religion shall prevaile at once both against the *Turkes*, and the Pope together.

2. Who then shall be the Angell, that shall power out this sixth *Viall*? if they shall not be the *Jewes* (as before we prooved) then it must needs be some Christian states, and these are no other then the 10 Christian Kings spoken of *Rev.* 17. 16, 17. That shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire, and so you have all these expositions fall in together, they will runne in the right channell, and fully reach all that interpreters have sought after.

3. These Christian Kings shall so farre fall off from *Rome*, as that they shall dry up all her renewes, when as they shall see and abhorre the vanity of their Images, and Temples, and Monasteries, and the unprofitablenesse of their expences, when they shall see the wickednesse of their bloody inquisitions, the unnaturalnesse of all those murders of Gods blessed servants, and shall see their witchcrafts, and sorceries; the horrible fornications, and whoredomes of their stewes: and when they shall see that all their devises to get mony are so many thefts, and robberies, (as it is the complaint of *Pareus*, a German interpreter, that two parts of the renewes of the Empire did goe to the Bishop of *Rome*, and but one third to the Christian Princes) and a world of worke would be to tell you of all their Theeveries in *England* of old, and other Christian Kingdomes. Now when these Christian Kings are so far converted unto God, as that they shall see the wickednesse, of all these abuses of Religion, they will then dry up all these renewes, then will they suffer no more Imageworship, no more sorceries, nor murders, and when these things are thus remooved, then is *Euphrates* dried up, that maintaineth old *Babylon*; then is the Fountaine of the *Turkish* maintenance cut off also: For their rise was by these corruptions, and they stand, and wil stand whilst these corruptions stand, but if these fall then is the river *Euphrates* dried up, and a ready way made indeed for the Kings of the East.

4. Whom the most judicious Interpreters doe understand to be the *Jewes*. 1. Because they are so by Gods calling, *Exodus* 19. 6. *Thou shalt be to me a Kingdom of Priests* : And *Daniel* foretelleth that when the *Roman* Monarchies are broken in peeces, by the stone cut out of the Mountaines without handes, *Daniel* 2. 45. (which is the Lord Jesus :) then the Dominion shall be given to the people of the Saints of the most high, *Daniel* 7. 27. Therefore they are called Kings of the East, in the *Greek* Testament Kings from the rising of the Sunne, they shall have great power, and place when God shall bring them to it; Neither can any man tell but that some of these Easterne Kings in the East, Judges may be of the Families of the House of *Israel* : Sure I am when *Ioseph* was lost, though his Father thought him to have beene utterly cast away, yet when he was found, he was found to be a great man in *Egypt*, and the Prophet *Ezekiel* understandeth by *Ioseph*, all the 10 Tribes. *Ezek.* 37. 16. And who can tell whether some of these 10 Tribes may not be found to be great men of the East. And I remember *Iunius* an exact Translator, and commentor upon the Bible, saith that which is called the Land of *Sinim*, *Isay* 49. 12. May more probably be meant of *China*, and that the *Greek* Geographers doe call them *Sinca'es*, not *China'es*, which if it be the meaning there may be there many of them; and indeed he that readeth their story shall finde sundry memorable things in them that may agree to such as have sometimes beene Gods people; for though they worship other Gods, yet they have records, that their fathers did not so in ancient times; and it is reported of them that they make account that those are the best bookes, that bring a man to that estate wherein he was first made, which is no gentile-like principle, and the greatest preferents among them are of their Bookish men: It may be some of the ten Tribes or buried among them: yet it is not materiall to the Text, though if it be true, their Easterne situation will suit wel with the Text: but however it be, the truth is God doth by Covenant, account the whole Nation to be a royall Nation, and promiseth the Kingdomes of the World to be their Dominion, and that all enemies God will sweeppe them off from the face of the Earth, as it is prophecied at large, *Rev.* 19. Now then if these be the Kings of the East, you will easily understand the evidence of other things in the Text: for what is the great stumbling block that hindreth the *Jewes*

from closing with Christianity? They abhorre Images, and the Juggling of the Fryers, and Monkes, who are not so cunning to devise miracles as the Jew is cunning to search them out, and to discover the legerdemaine of the Priests in them. To worship Idols of Gold and Silver is an abomination to them, and so are the rest of those five streames of wickednesse, which uphold the *Turkish* state: Let Christian Princes once arise and overthrow Images, repress their murders, remoove away their Fornications, Thefts, delusions, which they put upon Christianity, then shall there be a ready way prepared for their conversion, & no remaining impediment but their own corruption which God will mightily overpower; if once *Euphrates* be dried up, down falls Popish, and *Turkish* tyranny together, and the *Jewes* shall come forth marching to fight that great battell of the Lord God Almighty, then shall they see him whom they have peirced, and be zealous for God, as ever they have beene outrageous against him. And hereby you shall clearly see the agreement betweene *Romans* 11. 12. 15. (Where it is said, *If the casting away of them be the reconciliationment of the World: what shall the receiving of them be but life form the dead?*) and 25. Where he saith, blindnesse in part is happened unto *Israel*, untill the fullnesse of the *Gentiles* be come in; The reconciliationment lyeth here: The hardnesse of the *Jewes* lieth upon them untill the Christian Nations of the *Gentiles*, that have with the Pope apostatized from Christ, be come in, untill they have dried up this River *Euphrates*, hardnesse lyeth upon the *Jewes*, but then all *Israel* shall be saved, and after that looke for the rest of the *Gentiles* that never yet received the Gospel, to come in also: then will God bring them home mightily, and not till then: Thus you see the meaning of these words, wherein I have beene the more large, because in such Scriptures, the explication is as much to be attended as the application. Let us shortly touch upon a note or two.

Doct. 1. That the dayes are comming wherein Christian Princes, and States shall powre out the wrath of God, upon Popish superstition, and Idolatry, and upon all the Fountaines, and streames of *Turkish* Tyranny.

For this sixt Angell are those 10 Christian Kings spoken of *Chap. 17. 16.* They shall powre out this wrath. Therefore those Christian Kings went a wrong way to worke, when they thought to have overcome the *Turke*, and regayned the holy Land; It is
strange

Strange to see how the *Turkes* prospered against them, and how much Christian blood Christian Princes spent to no purpose, in fighting against them? The way had beene, first to have dried up all those streames of Superstition, and Idolatry, and to have throwne downe that min of Sinne; that had beene the ready way to prevaile against the *Turke*; but the season was not then come, it is now comming, and how soone it will come I know not, the Lord knoweth, but comming it is, as appeareth by the Context of this *Viall* with the former; yea they are in part fulfilled, and like the speare of *Ioshua* they will not returne, nor cease till all the Lords enemies be overcome; The judgements of God upon their common Catholickes; their worship and government, their secular, and regular Priests, upon the Sunne the House of *Austria*, and the Popes supremacy, you have heretofore heard the judgements of God upon the throne of the Beast, which is the Episcopacy, is already begun, as you lately heard darkned it hath beene by the going forth of the *Scots*, and doubtlesse the Lord will not let it rest there untill it have gone over the Seas, and come to the Gates of *Rome*, yea to the Bishop of *Rome* himselfe, for after the Lord hath beene pleased to scome the Churches from their Hierarchicall monarchy, then the next newes you shall heare of, will be, that Christian Princes begin to see the lewdnesse that is found in their worship, the wickednesse of their Murders, Sorceries, Fornications, and Thefts, whereby they robbed their soules, as well as their bodies, then will they dry up these streames, and so *Euphrates* (that did wash this *Rome*, and the *Turkish* Empire also) will be dried up: for this worke will goe on prospering to prosper, and though it may now and then be interrupted, yet when it beginneth, it will also make an end, for the Lord is Almighty, when he beginneth he will goe on to perfect his worke, and he will not leave unto old *Eli* roote or branch. It is easy with the Lord to advance the worke a little higher, and then the streames of their maintenance will be dried up by the hatred, wherewith they will hate the whore, and make her desolate, and naked: for the time is approaching.

The reason why the Lord will thus dry up the streames of *Euphrates* is, that he may untwist his own judgements in the same way wherein himselfe did twist them; wee have before heard how his judgements fell upon the Christian World by the found-
ing

ing of the sixth Trumpet the foure Angels that were bound in the great river *Euphrates* were loosed, and by this meanes the *Turkish* Tyranny was brought in. Now by the powring out of the *Viall* of the sixth Angell, the spirits of Christian Princes are stirred up to dry up the River *Euphrates*, thereby to make way for the subversion of the *Turke* and *Pope*, and to prepare a way for Gods ancient people to come in, that there may be no more wrath upon the face of the Earth.

Use 1.

In the first place this may serve to provoke us all earnestly to call upon the Lord, that he would stirre up the hearts of Princes to consider, and open their Eyes to see how needfull their attempts are to rise up against the *Pope*: and for that end that they may see that the jugglings of Popery are but Thefts, and Murders, and Superstitions: For when once those things are thoroughly discovered, the meanes of the maintenance of the man of sinne must needs be dried up: How much cause therefore have we to wrastle with God for such mercy, and that our prayers may be so much the more effectually, strengthen wee our Faith, in this, that the Lord will doe it for he hath promised it, and hath begun to power out this *Viall*, and will not cease untill he have left the *Pope* neither roote nor branch.

Use 2.

Secondly, this may serve to teach us, the ready way to subdue the Tyrants of the World, and to take away all their supptance, their walles and Bullworkes: How should you take *Babylon*? dry up *Euphrates*, and *Babylon* is taken with a wet finger, as when they dried up *Euphrates*, they found it but a worke of burning of Reedes, to take old *Babylon*. And how shall you overcome the *Turkes*? dry up but the Fountaines of the Corruptions of Religion, and you remoove Antichrist, and make the *Turkes* easily Conquerable, he will not be defenceable then, whereas now he standeth like a wall of brasie, and so will doe untill these streames of corruption be dried up: It was a notable practise that which the Lord directed his people unto *Iudges* 10. When they cried unto the Lord to deliver them from their enemies that oppressed them: The Lord recounteth the gracious deliverances which he had shewed them; yet (saith he *Vers* 13.) you have forsaken me and served other Gods; wherefore I will deliver you no more; goe and cry unto the Gods which you have chosen, and let them deliver you in the time of your Tribulation. When they heard that they confessed their

fin and put away the strange Gods from among them, and served the Lord; and his soule was grieved for the misery of *Israel*; then the Lord stirreth up the people to thinke upon *Iephthah*, and they easily goe through the worke of vanquishing the oppressing Enemies: In like manner bring but in false Doctrine, worship, and government into the Church, and you bring in monsters of men among you, the grand seigniours of the World will oppresse, and rule over you: On the other side let the Churches be reformed in *France*, in *England*, in *Scotland*, &c. Whatsoever other nations there be by that have defiled themselves with Popish doctrine, worship and government, let them but fall to this worke of reformation, and verily the Lords Soule will be grieved for their misery, that they are so oppressed with a base Priest and his Clergy, who is in the meane while nothing else but a dunghill of corruption, and what need have we earnestly to strive in prayer with God for these things? and as great Nations are healed so are particular persons also by being purged from their Idoltries, Fornications, Thefts, and Murders, they are preserved from those personall evils which by Sea or Land might prevaile against them. And the Lord is able to doe it for great Nations as well as for particular persons; for as he puts it into the hearts of Princes to agree and give their Kingdomes unto the Beast; so he can as easily withdraw their hearts from him, and cause them to see the vanity of their subjection to him: Let us therefore give the Lord no rest, untill he have fulfilled his word, and overturned all his Enemies.

That the powring out of the wrath of God upon the Romish Superstition and Tyranny, as it will be the drying up of the Popish and Turkish Tyranny, so it will prepare a ready way for the conversion of the *Jewes*. Doct. 2.

When they shall see Christ riding upon a white horse, and going forth conquering to conquer, then shall they be gathered unto him, *Rev. 19.*

Because popish delusions, Idolatry and Superstitions are the greatest impediments of their conversion. No man is acquainted with their writings but knoweth that these things stand in their way: when the streames of Idolatry, Sorcery, Martyrdome of the Saints of God, Fornication, and robbery be dried up, then will there be a prepared way for the glorious conversion of the *Jewes*, together with the rest of the Nations which cannot enter into Reason

the Temple untill the seven plagues of the seven Angels are fulfilled, and then will they come in as honourable maides attending upon the Queene; it will be like unto the resurrection from the dead unto them; many devises there are in the mindes of some to thinke that Jesus Christ shall come from Heaven againe, and reigne here upon Earth a thousand yeares, but they are but the mistakes of some high expressions in Scripture, which describe the judgements powred out upon Gods enemies, in making a way for their conversion, by the patterne of the last judgement.

Use

This may serve to provoke us and all the Churches of Christ, to hold fast the purity of Doctrine, worship, and government in the Church of Christ: let no streames of Idolatry, nor love of the world, run in our hearts: If our Cowes be our Gods, the Lord will power out a *Viall* upon them, that from 25^l. they shall fall to 5^l. price; the Lord hath sometimes threatned that he will famish all the Gods of the Earth *Zeph. 2. 11*. So that all the Gods of the *Gentiles* shall not be able to provide, any more offerings to be brought unto their Altars, neither *Apolla*, nor *Impiter*, nor *Hercules* can have any victuals: and so will God deale with our Cattell if they be our Gods, they shall either be worth little, or else he will deny us fodder for them; if they devoure our spirits, and take off our mindes from the Ordinances of God; he will rend away any thing that standeth between him and our soules; Therefore a sever we desire that we may prosper, and that their may be a ready way prepared for our comfort, let no streames of Idolatry, be found among us, then will the Lord make way for many of his deserved ones to come in among us, or else wil make us wel without them; For all the silver and gold in the world is his, as the Cattell are his on a 1000 Hills. Only let us take part with this Angell in powring out *Vialls* upon the corruptions that are found in our own hearts; looke that their be no corruptions in us, but such as are stil drying and drying up, and see if God be not faithfull and gracious to us abundantly; stir we up our selves therefore, and one another hereunto, and pray that God would stir up other Nations and People hertunto, then shall we see Gods ancient people brought home, and the Lord shall be one over al the Earth, and his name one, which wil prove a Resurrection unto all the Churches of the Saints.



The second part of the sixth Viall.

V I A L L.

16. REVEL. 12, Ver. to 14.

XII. *And the sixth Angell powred out his Viall upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared. (13.) And I saw three uncleane spirits like Frogs come out of the mouth of the Dragon & out of the mouth of the Beast, and out of the mouth of the false Prophet, (14.) For they are the spirits of Devils working miracles, which goe forth unto the Kings of the Earth, and of the whole World, to gather them to the battell of that great day of God Almighty.*



IN these words (as ye have heard) is described the powing out of the sixth *Viall* of Gods wrath. Described it is by the subject, upon which it was powred forth, and secondly, by the effect which ensued. *The subject was the great River Euphrates. The effect that followed it, was first the drying up of the waters thereof: and that amplified by the end, that the way of the Kings of the East might be prepared. The*

second effect was a warlike expedition, or preparation thereunto; set forth by the principall Commanders, *the Dragon, the Beast, and the false Prophet*, and by the instruments, who are here said to be for their nature *Spirits*, for their quality *Uncleane*, for their number *three*, for their resemblance *like Frogs*, for their original *comming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*: And that amplified by the cause; for they are the *Spirits of Devils*. And Lastly, they are described by their effects; which are three. 1 *They worke miracles.* 2 *They goe forth to the Kings of the earth, and of the World to gather them to Battell,* and thirdly they doe gather them into a place called in the Hebrew tongue *Armageddon*. Thus is this war here especially described by their principall Commanders, and instruments. It is described also by the watch-word, which the Lord giveth unto his servants against the battell in that time, *Behold I come as a theefe, blessed is he that watcheth, and keepeth his garments, lest hee walke naked, and they see his shame.*

We entred into these words the last day; And shewed you whom this Angell was, what is meant by the River *Euphrates*, who are the Kings of the East, and the way prepared for them: in a word (onely to make way to that which remaines) you heard this sixth Angell that powred out this *Viall* upon the great River *Euphrates*, cannot well be understood of the Jews powring out the wrath of God upon the Turkish Dominions; For it is evident from the last verse of the 15 Chapter, that no man can enter into the Temple till these 7 *Vialles* be powred out. The *Jews* therefore shall not be called till the seventh *Viall* be powred out.

And they that powred out these *Vialls* were such as came out of the Temple, 15 Chapter 6 Verse, Out of reformed Churches, girt with golden girdles of truth; and clothed with pure, and white Linnen, which is the righteousness of the Saints. They that powre out these *Vialls* are godly Christians, professors of the truth in sincerity. Now the *Jews* cannot enter into that estate till the seven plagues be fulfilled. Again suppose the Kings of the East be the *Jews*, as they are more then probably conceived by enterpreters; yet they cannot be the Angell that powred out this *Viall*: For the Angell that powred out this *Viall* he dries up the waters, and makes way for their comming in, therefore it is not they that powred out this *Viall*.

Yee have heard that the River *Euphrates* cannot be properly meant of that River *Euphrates* that watered old *Babell*; because the wrath of God is not upon materiall Rivers, and Fountaines of waters, but onely upon such persons as dwell neare them; or may be watered by them: but the River it selfe cannot be it. It is not taken here for one of those Rivers and Fountaines of water which were turned into bloud, in the 18 Verse of this Chapter by the third Angell: for then if it had been so understood the wrath of God had been powred upon him in the third Viall, not in this sixth. The rivers there meant are such popish Emiffaries, and Priests, as doe carry the popish Doctrine up and downe the Country; now *Euphrates* washed *Babylon*; and his rivers are dried up when *Babylon* is taken: now *Babylon* comes to be taken, and destroyed in the next Viall, not in the sixth Viall, as some have hertofore taken it: But *Euphrates* therefore being that which watered the City of old *Babell*, it must be something that doth the like office unto this new *Babell*, unto *Rome*: that waters the throne of the Beast; that waters the seat of antichrist. And yet (mind ye) so waters it, that if the waters thereof be dried up, there is way made for the Kings of the East to come in, and consequently way made for the ruine of the Turkish Empire, and Monarchy; For as yee heard these seven Vialls come in, in order as the seven Trumpets did; to remove the seven judgements they brought in; looke how the seven Trumpets sounded, and by their sounding brought in severall graduall judgements, so just in the same order are these Vialls powred out, and the former judgements removed. As the first Trumpet brought a plague upon the Earth, so the first Angell powred out a Viall upon the Earth, to remove that plague. The second Trumpet sounding brought a judgement upon the Sea; The second Angell powers out his Viall upon the Sea; and so the rest: The sixth Trumpet (as yee heard) let loose the foure Angells, the foure Turkish Families bound by the river *Euphrates*, which brought in the Turkish apostacy, and tyranny into the World. This *Euphrates* is such a river as waters *Babell*; and the drying it up did of old make way for the ruine of *Babell*. So will the drying up of this *Euphrates* dry up the force, and strength of the new *Babylon*; and so of the Turkish tyranny also. In one word, yee have heard, that which hath been the strength and fence of the Turkish Dominion hath been the streames of corruption and false worship

The second part of the sixth Viall.

in the *Babilonish*, for so yee read in the ninth Chapter of this booke, and the 20 and 21 verse: That for all this saith the Text, notwithstanding the letting loose of the *Turkes* from *Euphrates*, yet they repented not of the workes of their hands, that they should not worship *Devills*, and *Idolls of Gold*, and *Silver*, and *Brasse*, and *Stone*, and of *Wood*, &c. Neither repented they of their *murthers*, nor of their *sorceries*, nor of their *fornications*, nor of their *Thefts*: So that its evident the *Turkish Empire* was raised up, and stands to this day, as a scourge of God upon the idolatries, and superstitions of the Church of *Rome*, and upon their murthers, and witch-crafts, and thefts, by which the whole Christian world hath been abused these many hundred yeares.

So that then the Angell that powred out this *Viall* yee heard to be those ten Christian Kings, of whom ye read more at large in the next Chapter: that shall dry up this Fountaine: that is to say, the streames of antichristian worship, and pollution; shall stop the course of it. They shall stop the course of those *Murtherous inquisitiones*; They shall stop the course of those *Thefts*; and indulgences and pennances: they shall stop the course of those *Whoredomes*, wherewith *Babylon* hath beene made drunke; the cup of her *Fornication*. Now when this streame of corruption is dried up by the reformation of protestant Kings; it shall come to passe, that there will be a way made for the Kings of the East to come in: for yee heard, that by the Kings of the East are properly meant the *lewes*: as being of old called Kings, A royall Priesthood: so that way is made for them by this reformation of religion in Christendome; The removing of those abuses (to wit) of the corruption of religion, and popish superstition, and idolatry, way is made for their conversion: and doe but dry up those streames, and then you leave *Babylon* dry; and you leave the *Turkish Monarchy* weakened: for the staffe of the *Turkish Monarchy* is the superstition of Antichristianisme.

From hence therefore yee have heard already these two notes gathered, and handled: the first is this, that the dayes are coming, wherein Christian Princes shall dry up the streames of antichristian corruption in Religion; And thereby also dry up the Fountaines of the streames of the *Turkish tyranny*.

Secondly, yee have heard this note (also) gathered, and handled. That upon the drying up of the streames of corruption of

of Antichristian religion, and of Turkish Tyranny, way is made for the conversion of the *Jewes*, the antient people of God.

Of these two wee spake the last day; and thus much was needfull to be repeated, that yee might understand where wee are. To proccede to the next note then, the third that concernes this *Viall*, but the first at this time: Let me first gather the note and then shew you how it rises out of the Text: then give some grounds of it, and make use of it as the Lord shall helpe, the note is this.

Upon the drying up of the streames of the corruption of religion in Christendome, the Dragon, the Beast, and the false Prophet, shall send forth their choicest instruments to stir up, and gather together, both Popish, and Pagan Princes, unto a great battell, to withstand the reformation of Christians, and the conversion of the *Jewes*. Doct. 3.

This is the summe. See all these points expressly, and distinctly delivered, and fully, in these two Verses, the 13 and 14. For further then so I shall not goe at this time. And this one note opens both these Verses, and all the passages therein.

First yee see upon the powring out of this *Viall* upon the river *Euphrates*, and the drying up the streames thereof, that is upon the drying up of the corruptions of religion, superstition, Idolatry, Murthers, and Whordomes: restraining and drying up all such Fountaines, what followes? He saith the Beast, the Dragon, and the false Prophet, sent out of their mouthes three unclean spirits, like Frogs; which goe forth unto the Kings of the Earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

To open this doctrine, and the words a little.

First for the Dragon yee have heard it noted before (from the 12. Rev. 9. verse) him to be the old Serpent. *Satan*: but taken chiefly as he doth act, and govern, and dwell in the Roman state: And therefore he is described to have seven heads, and ten Hornes, in the third verse of the 12 Chapter. But take him as he is *Satan* spiritually, and he hath neither heads, nor hornes. Take him as he governes *Rome* and so he hath seven heads, and ten hornes. The seven heads are seven hills: And the ten hornes are ten governments, who then is the Beast? the Beast (as ye have heard) he is described by the very same Characters, seven heads and ten hornes

The second part of the sixth Viall.

hornes, 13. Rev. 9. verse, It is said to be him to whom the Dragon hath given his power, and his seat, and great authority; it doth therefore hold forth the *Roman* state; not *Rome* Pagan nor *Rome* Christian (as yee have heard) It remaines therefore to be *Rome* antichristian: which is that? The *Roman* visible Catholique Church: thats the first Beast, which claimes all the power by pretence of religion, which old *Rome*, and the *Roman* Monarchy claimed by force of armes. *Who is then the false Prophet?* The false Prophet hee is never mentioned before in this booke, not by name; and yet hee is spoken of here as well knowne: It appeares therefore, this false Prophet is the 2 Beast in 13 Rev. 11 verse to the end: The second Beast there is said to worke Miracles: in the 13 Verse he doth great wonders, &c. And 18 Verse he deceiveth them that dwell on the Earth, by the meanes of these miracles, &c. And the same yee shall reade of the false Prophet in the 19 Rev. 20 Verse, The Beast was taken, and with him the false Prophet that wrought miracles before him, with which he deceived them that had received the marke of the Beast.

And them which worshiped his Image, &c. The description is the same of the false Prophet, and of the Beast: both of them holding forth the head of the *Roman* Church: The false Prophet *Balaam*, the Bishop, (or Antichrist) of *Rome*. So that it doth imply thus much, that the Dragon, and the Devill himselfe did stir up, not the Pope onely, but the whole Catholicke Church, to gather into some councill, or some other solemne meeting, some chiefe concurse of them, who by common consent shall (out of their mouthes) that is to say, by their commands, their Cannons, and Decrees, for that is out of their mouthes: out of their commands, out of their edicts, out of their injunctions, shall send forth their uncleane Spirits; Spirits they be for nimblenesse and activity, Spirits they be for impetuousnesse, and strength, Spirits they be also for close and cleanly conveyance: There is no stoping the gates against Spirits, yee cannot so stop the Cinque-ports but they will in; they will enter into any Court, Princes Palaces, or great mens Houses; theres no hindering of them, they have a cleanly conveyance, and secret and close passage. *And they are also Spirits of Devills.* It is not the ordinary word Devill, but *Demon*, the which is wont to expresse Spirits for their knowledge, and learning: They are learned spirits, and yet Devills for their deceit and mischeife:

Ye are of your Father the devill, & the works of your Father ye will doe,
John 8 44. Liers for deceit, & Murtherers for mischeif; these are the
spirits he sends forth, which surely comming as they doe, out of
the mouth of the Dragon, and out of the mouth of the beast, and out
of the mouth of the false Prophet, they are not spirits properly
so called: They are therefore Emissaries sent forth by them, men
of nimble wits, and parts, active for nimbleness, and close con-
veyance: and full of deceit and mischief. And these are the
spirits are sent forth: and here said to be three spirits comming
out of their mouthes, not as if one came out of the mouth of
one, and another came out of the mouth of another; but all
three of them came out of all their mouthes together at once.
It is not rightly translated here, that he saith he saw them com-
ming out; for the word *comming out*, is not in the originall:
but hee saw them out of those mouthes, out of those mouthes they
had came; thence they had their originall, and from thence
they sprange.

Much inquiry there is who they should bee: I will
not trouble you with variety of mens judgements, The
Dragon is no more here the Turkish Empire then before, but the
Dragon here is hee that is before called Satan, acting *Rome*, and
so hath seven Heads, and ten Hornes; which are the Armes
of *Rome*, as yee have heard before, not of *Constantinople*: And
it is hee that consults, and conspires with the Beast of *Rome* to
send forth these three uncleane Spirits. Now if you shall put
all together that hath beene observed by different Interpreters,
and consider withall what kinde of spirits the Catholique
Church, and the head thereof (the Bishop of *Rome*) hath trou-
bled the Church withall, yee shall finde they all fall under three
sorts: three sorts of spirits they doe all issue from; and these
have all inspired and breathed into them the very Character of
the nature which is found in the Dragon, the Beast, and the
false Prophet. There are many rables of popish orders, which
were endlesse to name now: But they are all summed up in three
Heads: for all the other are but *hangbies*, and traines to them:
all the Emissaries of *Rome*, the spirits whereby shee hath
troubled the Church, they all fall under these three, either Car-
dinalls, Bishops, or Jesuites: and under the Jesuites I ranke
all regular Fryers, they are all of them of one nature, regular
E men

men, Cloyster-men; of which the Jesuites are the cheife; and I would rather instance the Jesuites, because the rest of that rabble (the other orders of Fryers and Monkes) they are described not under the name of Frogs, but under the name of Locusts, chirping Creatures, as the Frogs are Croking: and both come out of the bottomlesse pit: But the other are more like to Locusts, in the 9 Revelations 3 to 11. They be both of them mischeivous, both the Locusts, and the Frogs too; but the Frogs are a little too dull for this kind of imployment, which is attributed to the Frogs: but these three the Dragon, the Beast, and the false Prophet, send forth the Cardinalls, the Bishops, and the Jesuites: yee shall finde the quintessence of nimble wits in these Spirits; active and nimble spirits, yee shall finde them close and secret in their conveyances, like spirits: no part can be so secretly watcht but they will enter in, no Gates of Princes Pallaces so secret but they will enter them. And uncleane they be as neither fit for meat nor for sacrifice: as uncleane Beasts were. They are neither fit for Church nor Common-wealth: neither fit for the one nor the other, neither for meate nor sacrifice: uncleane also arising out of the mud; uncleane in their Doctrine, rooting out the Doctrine of Life; uncleane in their conversation, as all false Teachers more or lesse bee, *Iude 8. and 10 Verse.* And making the Countries uncleane where they come: they let loote the raines and open a doore unto all Licentiousnesse and Prophanesse. *Three unclean Spirits like Frogs.* This description of them likening of them to Frogs doth exclude them from the Locusts, for they are not Amphibia (as they call them) such as can live upon the Waters or Earth: for Locusts love not to be in the Waters; but these are indifferent on Earth or Waters: Therefore these three can indifferently live either upon the waters, or upon the Earth; and even as well in the one as in the other. It is indifferent to them whether yee imploy them in Church worke, they can domineer there; or whether you imploy them in state matters, they are as free, and as busy there, in the Courts of Princes, and the states of Commonwealths, and as impetuous there, and as active there, and as cunning, and as domineriing, and Lordly there as they are in the Church.

And therefore looke as were the plagues of *Egypt* (which

is called *Sodom*) so are these plagues of spirituall *Sodom*. The Frogs they came upon them cunningly, and would come into the Kings Pallaces, and no place could be kept free from them: Even such are these three uncleane spirits, no place can they be kept out from. And like unto Frogs are they for their continuall croking; nothing but one kinde of tune: their own matters they never leave croking of not like these Frogs here in *America* that have a severall tune in each part of the yeare, but they are alwayes in one, or two, or three at the most; either the Catholique visible Church, or the Pope the Judge of controversies, or of visible succession. And then looke as yee see it is with Frogs they are most busy with their notes when it growes darke, and in the heat of the day they are a great deall more silent, for then they get them downe into the mud; so it is with these uncleane spirits, they ly close if the light of the Gospell shines forth brightly; And if it grow warme in the zeall of the spirits of Christians, then yee here no newes of them, but they are in some muddy places then, they are husht then: I if you should come with a Torch in the midnight they are silent and still then.

But now when there is want of light, or want of heat of Religion, then it is indeed that these spirits are most croking, and tumultuous, and unquiet: but otherwise if the spirits of Christians and Statesmen grow warme in Religion, ther's no noise nor newes of these spirits; so these are the three uncleane spirits that come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. And these three have left a spice of their own nature in them, the Devill hath left a spice of his murther and malice against religion, and well ordered government tending to disorder; the Catholique Church hath left them hir state and preheminance, hir Lordly Dominion and spirituall supremacy, and authority, carying all before him; The false Prophet hath left them corrupt Doctrine and corrupt worship; These corrupt all where they come, and with cleanly conveyance in the Name of the Lord, and thus saith the Lord: when indeed it is nothing but the meere inventions of the sinfull false hearts of the sonnes of men. To goe on a little further in the exposition of these spirits.

They are the spirits of Devills, That is to say all of a devillish

nature ; they are not Gods spirits : men they will be accounted to be, but they are spirits of the bottomlesse pit, the spirits of Devills, Devills for learning, and Devills for deceit, and Devills for mischeife.

Working miracles,] It is a proper worke of the second Beast, but they are all but lying wonders, they come (saith the Apostle Paul) *with all power of signes and lying wonders.* 2 Thes. 2. 9. And these being all thus furnisht, the Text tells you,

They goe forth unto the Kings of the Earth] by Earth in this booke is meant the Earthly Religion, and to the Princes of Earthly religion they goe forth, therefore they goe unto the Kings of the Earth, *And of the whole World*] They doe not containe themselves in the limits of Christendome, but the other Princes, the Princes of the whole world (that is to say) to Pagan Princes, They would have power to prevent (if it were possible) this great mischeife to themselves, that they might crush these Christian Kings that brought in the reformation; Therefore they goe forth to the Kings of the Earth, and of the whole World, *To gather them to battell, To the battell of that great day of God Almighty.*] That's not the last judgement, (as some have thought) there will be no warring then; but every day of great execution is called a great day of God Almighty. But that we shall speake to (God willing) when we come to it, of that great day of God Almighty.] But what day is that? yee have it expounded in the 19. Rev. 17. *It is the day of Gods great Supper; that yee may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, &c.* This is the great day of God Almighty, on which these worldly and wicked, these Popish and Pagan Princes with all their power, and all their forces, and armies they are able to make, shall come forth against the Lord Jesus, and against these Christian Princes, that have beene serious, and studious in the reformation of Religion, and in the drying up of these streames of corruption. Thus you see the words opened, and the plaine and true meaning of them. I cannot speake of the comming of Christ now, and of the gathering toge her to the great battell of *Armageddon*, and I would not open more then I am able to finish at this present. Therefore now consider the Doctrine againe, and the truth of it, how it doth plainly arise from the words of the Text.

Upon the powring out of the sixth *Viall* (that is to say) upon the drying up of the current, and streames of the corruption of Antichristian religion, or Christian religion (for Antichristian religion is but the corruption of religion in Christendome,) The Dragon (that is to say the Devill) and the Beast (that is to say the *Roman* Catholique visible Church,) and the false Prophet (that is to say the Pope the head of the Church) did send forth out of their mouches (that is to say out of their commands) three uncleane spirits, (that is Cardinalls, and Bishops, and Jesuites.)

To stir up the Princes of the Earth, and of the whole World, (that is both Popish, and Pagan Princes) to a great battell. To what end? ye may see by the occasion of it, is was upon the powring out the *Viall* of the wrath of God upon the streames of corruption of religion, therefore they would turne the streame againe, to prevent the way of the Kings of the East (that is) the conversion of the *Iewes*, by bringing in old Idolatry and superstition, spirituall Adulteries and Whoredomes, and Witchcrafts, for the maintenance of the Sea of *Rome*.

Thus you see the point plaine from the Text, neither is there any difficulty that remaines for the opening of it, that I doe discern.

Now then for the Reasons of the point, and so briefly to come to the use. The reasons are two, why that upon this drying up of the streames of corruption of Religion these three great commanders should thus send forth such kinde of Embassies, instruments that will bee active, and nimble to gather such a fearfull Battell against the Lord, and against his servants.

The first reason is taken from the nature of their Kingdome. *Rea. 1.* Antichrists kingdom is contrary to the Kingdome of Christ, his Kingdome is not of the Earth, theirs are from beneath; his Kingdome is not of this World, But theirs are of this World, These are of the World, saith *Iohn* speaking of Antichrist, in the 1 *Ioh. 4. Chapter 6 Verse*. And therefore (minde yee) the weapons of their warfare are carnall, full of malice, and full of envy, and devillishnesse; their instruments are not spirituall, but carnall, and worldly. And therefore being thus shaken as they are, their returne is not to Fasting and Prayer,

or the power of the holy Ghost, or the power of spirituall gifts, or so forth; these are estranged from them: And now they fall to carnall policy and worldly power, and devillish engines, and instruments, these are fit for this use. This is one Reason.

Rea. 2. The other reason is taken from their implacable malice and hatred against the reformation of religion, and the conversion of either *Jew* or *Gentile*, to the saving knowledge of the Lord Jesus, there is nothing more greivous to these spirits then the prosperity of religion, they gnash their Teeth for paine in the former *Viall*, this is that will vex them more then all the rest, to see these Rivers dried up, and these streames dried up, and now the holy City of *Rome* blasted; this doth stirre them up to implacable malice, and mischiete: and now they care not who they confederate withall, so they may crush the Christian Princes and hinder reformation; It was truly prophesied of by the Apostle *Paul*, *That evill men and seducers shall wax worse and worse, deceiving and being deceived. 2 Timothy 3.13.* So it is with these evill men here, if they see they cannot get victory over Protestants, though they have pretended warre with the *Turke* for the recovering of the holy Land, yet now they will consent with him; they sticke not who they agree with, so they may maintaine their war. To come then briefly to make some use of what ye have heard: the use of the point is thus much.

Use 1. First, it may teach every noble wit, and every active spirit, and every man of cleanly conveyance, not to pride himselfe, much lesse to blesse himselfe, in such gifts and parts: what ever they be pride not your selves, blesse not your selves in them; you see heere is a Generation of nimble spirits, and active wits; cleanly spirits, spirits of as neat and cleanly conveyance as ever the World saw; men full of wit, and full of dexterity; men good for Church (as they count it) notable there; and not able for the Common-Wealth; they are marvelous fit for all kinds of imployment in their owne wayes, and thats very large for their owne ends; and yet see they are but made instruments to the Dragon to the Beast, and to the false Prophet: so that verily if a man now should take pride in his gifts, and blesse himselfe in the activenesse of

of his spirit, and cleanly conveyance, a plaud himselfe in such kinde of enlargements as these be, I tell you the Devill hath as quick wits as you are; and as active spirits as you are; and men of as dexterous conveyance as you can be; And therefore never pride your selves in these, they are such as are as fit instruments for the Devill as for Christ, and many times the Lord Jesus takes lesse delight in such as these, then hee doth in plainer and simpler men; *Yee see your calling Brethren* (saith the Apostle Paul) in the *1 Corinthians 1. 26.* How that not many wise men *after the flesh*, not many mighty, not many noble are called. It is I say (therefore) an abasement unto all flesh, and unto all the glory of the flesh; all flesh is as Grasse, and the goodliest of flesh and bloud, is but as the flower of the Field that fadeth away: take it at the best its but a Flower, but take them as they may bee improved by Satan none more mischeivous, none more active instruments for the Devill, for sinne, for Corruption then these fine quicke wits and spirits bee, These nimble wits, these active spirits; pride not your selves in these things I say; these are the most dangerous if the Lord set not in to take hold of them; pride not your selves (therefore) in these things, The more learned and witty you bee, the more fit to act for Satan will you bee if the Lord leave you, the more neat handed, and quicke witted and nimble spirited you bee, the more notable, and profitable will you bee for the Devill, if hee take hold of you: pride not your selves (therefore) in these, much lesse allow your selves in sacrificing of these to Satan; But see you doe sacrifice your wits, and spirits, and dexterity, and what ever you bee, or have as a living sacrifice to Christ Jesus, to his advantage: or else they will bee improved to the service of the Devill, and his instruments, The great and monstrous Beast, the *Roman* Catholique visible Church, and the head thereof, the holy Father the Pope, as they call him.

Secondly, it may take off the fond deting of the sonnes *Use 2.* of men upon the lesrning of the Jesuites, and the glorie of the Episcopacy, and brave estate of the Prelates. I say bee not deceived with these pompes, and empty shewes, and:

and faire representations of a goodly condition before the eyes of flesh and blood, bee not taken with the applause of these persons, yee have many at this Day, that stand and wonder upon the reading of the Jesuites, at the witty inventions, and marvelous dexterity of judgement. They are strong perswaders, and strange practitioners of what they take in hand: marvelously are men taken with the strength of their judgements, and the strength of their wits; And dote mervallously upon the Cardinalls, and upon the Bishops, and upon the Jesuites, and upon holy Catholique Mother Church, and their holy Father the Pope. These are the gods many of them doe adore.

I pray doe but looke well upon them all, what are they? all of them? Let but the holy Ghost give his judgement of them, (who is onely wise) let his Counsell bee taken, and what? They are spirits indeed, but uncleane spirits, spirits of Devills, that come out of the mouth of the Dragon, and out of the mouth of the Beast, the *Roman* visible Catholique Church is in the esteeme of the Holy Ghost a monstrous Beast (as yee heard in the 13 Chapter *Revel. 1 Ve.*) And the head of the Popish Church a false Prophet. And what are these nimble wits, and goodly glorious persons yee speake of? uncleane spirits neither fit for meat nor sacrifice, neither fit for Church nor Common-Wealth. Oh ye will say they are fit for both; But saith the holy Ghost they are Frogs, and not Church-men (as they call them) and uncleane, and not fit for civill use: neither fit for Church nor State; but fit to corrupt both, and breed corruption in both: Frogs they are and their Songs are much what as Frogs are, if yee mind them their note is alwayes much at one, either visible succession, and that's one note; the Judge of controversies, which they say must bee the Bishop of *Rome*, and the *Roman* Catholike visible Church the holy Mother Church as they call it, these are their notes, their Song, but it is but a Frog-like Song what ever they thinke: and yee shall ever finde it, that when Religion hath beene most lightsome, and Princes and States-men have beene most warme in Religion, then yee shall here no noise of these

these Frogs, they ly close in the mud ; But when Religion growes darke once , the shadow of the Sunne growes low, and large, when Christians wax cold , and Courtiers begin to be Popish, or carnall , or I cannot tell how conformable to the corruptions of the times, then they begin to croke loud, and all things must be as they will have them: but I say take them as they be , and they are but uncleane Frogs , that doe corrupt both Church , and State. And (mind yee) they are confederate with the Dragon, the Beast, and the false Prophet. Yee shall finde it in time that they will be confederate with *Turke*, or *Russian*, *Indian* or *Infidell* , they will be ready to confederate with them all, and make no scrupill of these things. And yet they (as men thinke) are the onely Patriarkes, and make the greatest shew of religion : bee not deceived, you see how the holy Ghost describes them. And let those that are of God learne what they are .

And thirdly, this may serve to teach Christian Princes, and States , that when Religion comes to bee reformed, they must looke for battells , and great battells : There is no hope that Satan will rest , the Dragon cannot rest when his Kingdome is shaken ; And hee hath such of his confederacy, the Beast, and the false Prophet, that cannot be still , Especially when the streames of *Rome* begin to decay : the streames that doe water and refresh *Rome*. Then looke for Warres , and Tumults of Warres , great Warres, mustering up of Popish Princes, and their Armies, and pagan Princes, and their Armies, there will be no backwardnesse in these earthly spirits , in this case, to the captivating of all (if it were possible) to the maintenance and supportance of *Rome*.

And last of all, and so I make an end. Let this bee the last use . It may serve to be some ground of stay unto Christian Princes, and such as shall bee instruments of this reformation which this sixth Angell brings with him, Instruments of this wasting and drying up of the corruptions of Religion which shall waste *Rome* ; I say though great Warres may arise from all the chiefe Princes of the

World, both Popish and Pagan, and a great day of battell it will bee when ever those dayes doe shine forth (as hasting they be,) why yee shall finde this to be the comfort of it, a great day it shall bee, It is so said in my Text, but not a great Day to the Beast, nor a great Day to the Dragon, nor a great Day to the false Prophet, (They looke for a Day of it,) but it shall be a great day of G O D Almighty: men are afraid if they stirre they shall bring Warres about their Eares, true they shall doe so, they will arise at once: but though the battell will bee great and terrible, yet never the lesse most comfortable to the People of God: It will bee a great Day indeed, but a great Day of the Lord God Almighty, that hee may offer a great sacrifice to himselfe by the hands of his servants, that all the foules of prey and the beasts of prey may all of them come, and eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of Horses and of them that sit on them; and the flesh of all men, both free and bound, both small and great; It will I say bee a great Sacrifice to the Beasts of prey, and the foules of prey: It shall be a great day indeed, but it shall not be a great day to the Papists, not a great day to the Dragon, nor to the Romish Catholique Church except it be a great day of their destruction, and that it will be indeed, as yee shall see when this battell is to be fought in the nineteenth Chapter, and they shall never trouble the World more, that will be the issue of it; The Dragon is reserved to a further day; but hee shall bee bound for a thousand yeares, and afterwards shall make a great battell with the Saints, but after that shall be taken, and then cast into the lake for ever: But this will be a great day of God Almighty, wherein hee will powre out all the *Vialls* of his wrath upon the enemies of God, and his people; that the Name of the Lord G O D Almighty may bee praysed from the rising of the Sun to the going down thereof.

And therefore great and wonderfull are the Workes of the Lord that hee doth reserve for after ages, wherein the loftinesse of man hee will lay low, but his name onely shall be

be exalted, *Eſay* 2. 2. Speaking of a farre leſſe day then
this that I am now ſpeaking of ; It will bee a great day to
the glory of God, and the good of his people ; To the in-
largement of the Church of Chriſt, but of deſtruction to the
enemies of the Lord Jeſus : That they may be over-
throwne, and taken and caſt into the bottom-
leſſe pit, never to riſe up againe.



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THE THIRD SERMON UPON THE SIXTH VIAL.

REVELAT. 16. 15.

Behold, I come as a thiefe: Blessed is hee that watcheth, and keepeth his garments, lest he walke naked, and they see his shame.



YOu have heretofore heard that these words set forth a description of the pouring out of the sixth Vial. Set forth it is by the subject, upon the great River *Euphrates*. By the effects, they were double: First, Immediate, the waters thereof were dried up. The second was Accidentall, and mediate, warlike preparation. The former effect of drying up the River, was amplified by the end; That *the way of the Kings of the East might be prepared*. The accidentall effect, (which was warlike preparation) was set forth by a double argument: First, by the efficient, Principal and Instrumentall. Secondly, by the watch-word which the Lord gives his people. The efficient were (principally) the Devill, the Beast, and the false Prophet. The Instrumentals were certaine spirits, for nature: three spirits for number: Uncleane for quality: Like Frogs for similitude: Out of the mouth of the Beast, the Dragon, and the false Prophet: For their originall which are described by their effects, which are three: They work miracles; *They goe forth to the Kings of the earth, to gather them to battell*: And thirdly, *They doe gather them together into a place called in the Hebrew tongue Armageddon*. The watch-word which is the second Adjunct, observed in this warlike preparation, is the watch-word of the Lord Jesus to his people (in the words of my Text) there are two parts of

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of it : First, a description of the manner of his comming : by a comparison taken from the manner of a theefe : *Behold I come as a theefe*. The second is a word of promise, unto such as watch and keepe their garments at that time. The promise is first of blessednesse to them : And secondly, the prevention of the discovery of their owne nakednesse and shame : *Blessed is hee that watcheth and keepeth his garments, lest he walke naked, and they see his shame*. Not to repeat what hath been delivered, that which offereth it selfe here to our consideration, is a two-fold doctrine. the first is this :

Doct. 1. When Frogs, and uncleane Spirits, (that is to say) when Popish Instruments shall goe forth *To gather the Princes of the earth, and of the whole World, unto battell* : And those Princes shall go forth to battell against the Lord and his people. It is behovefull for the people of God, to behold the Lord Jesus comming against them, or *comming to them as a theefe*. That's the note : when the Lord exposes his people to great trials, by the busie diligence of those Frogs, or by the violent rage of the Beast and Kings of the earth, against Religion : The Lord then calls his people to behold him comming upon them, (I meane upon all the professors of the Gospell) the Lord calls them to looke upon him comming at them, or *comming to them as a theefe*. *Behold (saith he) I come as a theefe*. When doth he say so ? when these Frogs were let forth : Those unclean spirits of Devils sent forth to stirre up the Kings of the earth, and of the World to gather them to battell, against the Lord, and against his people, and against Christian Religion, and them that maintaine it. Then, *Behold, I come as a theefe* : They are the words of the Lord Jesus. Because the notes are double, that the Text holds forth ; I must be briefe in either of them.

As a theef] The Scripture hath respect to a foure-fould manner of a theefe comming. He doth not come as a theefe in Justice or robbery : That the holy Spirit of the Lord Jesus cannot be capable of. How can hee steale any thing from us, which is not his own : There is nothing but it is his, and therefore in that sense he cannot be said to come as a theefe, (But yet) as a theefe he can come suddenly, and he can come secretly and slyly, yea, and he can come also violently, and terribly, as a theefe.

Thus he can come, and thus he is described in the Scripture to come ; which, though some think it to be at the last judgement, yet

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yet I cannot so conceive it ; for here's a world of businesse that is to be translated after this Vial is poured out : above a thousand yeers after this, before the coming of Christ to the last judgement, but his coming in any notable judgement, his coming, especially if it be a coming suddenly, and secretly, and powerfully : It is coming as a thief, as ye have an instance of it in *Rev. 3.3.* to the Church of *Sardis*, *I will come on thee as a thief.* How like a thief? *Thou shalt not know what hour I will come upon thee.* And so in *Luke 12. 39.* *If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.* But coming suddenly, and secretly, at unawares therefore it comes to passe, that the good man of the house is asleep, and the thief breaks thorow and steals, when all is hight then he comes, like a thief in the night, *1 Thes. 5.2.* *Your selvas know perfectly, that the day of the Lord so cometh, as a thief in the night.* So like a thief hee comes suddenly, and secretly. Thirdly, he comes as a thief, to take away, and bereave a man of such goods as he carnally keeps, not to steal from him, but to recover his own : Though not as a lawlesse thief stealeth, yet as a just recoverer of his fathers goods, out of the hands of those that have not been faithfull in improving of them. *John 10.10.* *The thief cometh not, but for to steal, and to kill, and to destroy : I am come, that they might have life, and that they might have it more abundantly.*

And so he may come also to kill ; but not unjustly, as a thief, but verily as a just Judge, upon those that do not watch, and keep their garments : He may take their garments, and leave them naked, that men may see their shame, and justly too, because they have not watched, but have suffered themselves to be defiled.

Thus then Christ will come at that time (ye shall have many men serious of Reformation, when the Lord shall dry up the River *Euphrates*, that makes glad the city of *Babel*) when the ten Kings shall come to make the Whore desolate : the Lord will then come and try all those Kings and their souldiers, who ever they are he will try them : in the Frogs he will try them, secretly and slyly, for they will not cease to be enchanting, as secretly as they can, into the hearts of Kings, and all godly spirits ; to turne things backe againe into the former course of corruption : into those idolatries and thefts, which made glad the City of *Rome*, and which did uphold the *Turke*.

And in the Kings of the earth, and of the world, he will come upon them as a thief violently and terribly, to shake the hearts of all the Kings of Christendom (as its called) to withdraw them from the Reformation of Religion, which they shall be zealously addicted to; suddenly to drive them to their former superstition of their fore-fathers. So in one sort of these he will come as a thief, secretly and slyly; In the other sort of these, he will come as a thief, violently and terribly.

Reas. 1.

If ye shall ask the Reason of the Point, the Reason is shortly this; First, it is taken from the instrument in which Christ doth come, for Christ is many times resembled by the instruments which he useth; if he useth instruments of a still voice, then he comes not with a rending, but with a still voice: so ye read in *1 Kings 19.12.* So here he comes in these unclean spirits, for the Lord acts them; he comes in Potent Princes, for he is said to come in the likenesse of these, he comes in them both; and he is said to come as a thief, in the likenesse of these Frogs, because they come in his likenesse. *Ye shall have many false Prophets come in my name,* (saith Christ) *Mat. 24.24.* Take heed of them, for they shall deceive many; they shall come secretly, and slyly, and play legerdemain, and by that means deceive many; and they shall come outrageously, first against the Lord and his people; and the Lord comes forth in their rage: that look as it is said (by some Interpreters) of *Paul, 1 Cor. 15.32.* *He fought with beasts at Ephesus, after the manner of men;* they interpret it thus, not that ever he was put to any such triall (that any probable Stories mention) in *Ephesus*, or any where else; but *he fought with beasts at Ephesus, after the manner of men;* because, the men of *Ephesus* fought with him after the manner of beasts: So Christ is said to come in these men, because they come in the name of Christ, and plead for the Catholick Church of Christ, and the Vicar of Christ. *Behold, I come as a thief;* they are all but theeves, though they pretend to come in the name of Christ; that may be one part of the meaning: But yet notwithstanding, this that followeth do I most of all cleave unto, not excluding that.

This may be another, taken from the authority of Christ, and power of Christ, in leading a people into temptation, what ever the instruments be; I say it is the Lord Jesus that leads his people into all kindes of temptation, whatsoever the instruments be: If any Prophet be deluded, it is Christ the Lord hath deluded that.

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that Prophet : Or if any Tyrants be set up, it is the Lord that sets them up : Or what ever unclean spirits come against his Church, it is the Lord that stirred them up, it is the Lord that stirred them up unto this battell against his Church, it is the Lord that stirred them up, what ever the instruments be, be they Frogs, or unclean spirits that gathers to the battels of Pray ; And therefore we are taught to pray in (that which is commonly called) the Lords Prayer (*Mat. 6. 13.*) *Lead us not into temptation* : We pray to the Lord, that he would not lead us into temptation : As who should say, to the Lord it belongs, to bring one creature against another ; the devil against *Eve*, and *Eve* against the devil ; the Lord it is that brings the evil, whoever be the instruments ; it is the Lord that brings his challenge into the field, he brings *Goliath* into the valley of *Elah*. And therefore when it is said, *1 Chron. 21. 1.* that *Satan rose up against Israel, and provoked David to number Israel*. In *2 Samuel 24. 1.* it is said, *The anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number Israel and Judah*. The Lord was angry with the people, and then he let Satan loose to tempt *David* to number the people : It was the Lords doings, though it was Satans act. And so, when *Micaiah* in his Vision saw the Lord sitting on his Throne, and all the hoste of Heaven standing by him, on his right hand, and on his left. And the Lord said, *Who shall perswade Ahab, that he may go up, and fall at Ramoth-Gilead?* And one said on this manner, and another said on that manner. At length (saith the Text) there came forth a spirit, and stood before the Lord, and said, *I will perswade him*. And the Lord said unto him, *Wherewith?* And he said, *I will go forth, and I will be a lying spirit in the mouth of all his Prophets*. And he said, *Thou shalt perswade him, and prevail also* : (saith the Lord) *Go forth and do so*. *1 Kings 22. 19, 20, 21, 22.* So that (minde you) whoever goes forth, the Lord sends him, the Dragon, the Beast, and the false Prophet, may give one Commission, but the Lord gives him permission ; yea, and (I may say) Commission too : For in effecting the thing, the Lord doth it ; that as *David* saith of *Shimei*, *The Lord hath bid him curse me* : (that is to say) he hath given him effectuell liberty, and opportunity to do the thing, as if he had given him a command to do it. If a false Prophet arise (saith the Lord in *Deuteronomie*, Chapter 13. Verse 12.) and give thee a sign, and

and a wonder;) saying, *Let us goe after other gods, Thou shalt not harken unto the words of the Prophet, or unto the dreamer of dreames : for the Lord your God proveth you, to know whether you love the Lord your God with all your hearts, and with all your soules.*

The Lord will suffer such to come, and this he doth to try his people, so that (mind you) it is the Lords doings, it is he that commands a theefe, when he comes like a theefe : it is the Lord that sends forth such that are clothed with sheeps skins, but inwardly are ravening wolves ; though they have no direct commission from God, yet they have such secret permission from God, and commission by giving them oportunity to do that which they come for ; that indeed the Lord comes : *Beloved, think it not strange (saith the Ap: Peter, 1 Pet. 4. 12.) concerning the fiery triall, which is come to try you, as though some strange thing happened unto you.* He means the ten Persecutions, the Persecutions in Nero's time, and those that were to follow. Let no man think it strange ; why ? for judgement must begin at the house of God, so that (mind yee) all the fiery trials, what were they but the judgements of God : God sends them forth in his fatherly wisdom, and by his Sovereigne Authority, to try the patience, and wisdom, and watchfulnesse of his people : And therefore it becomes the people of God, when they see such creatures budge, and when they see the Kings of the earth stirre : then, *Behold, saith the Lord, I come as a theef, suddenly, secretly, sliely, and violently.*

Vse 1.

And the use of this point serves to teach us neither to justifie men, nor to condemne the Lord Jesus, for that were a sinful violating of the Scripture. Let it be therefore a caution to teach us to avoid both these, and neither to justifie theft, nor to condemne the Lord ; it is not the Lords meaning, but make account of this, though the Lord come as a theefe, that doth not justifie theft, but aggravate the sin of theft : If a theef shall make use of the opportunities, which the providence of God puts into his hand, of the nimblenesse of his wits, and the authority he hath in his speech, and the powre he hath with Princes : I say that man that shall abuse such things as are given him of the Lord, this doth not excuse their sin, much lesse justifie it, but it aggravates it, and they shall find it so one day. It is a very divine speech of our Saviour, *Iohn 19. 10, 11. Pilate saith to him, Knowest thou not that I have power*

power to crucifie thee, and have power to loose thee? *Iesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore hee that delivered mee unto thee hath the greater sinne.* And it implyes also (and it had been a wholesome lesson for *Pilate* to have suckt out of it) that it was the greater sinne in *Pilate*, to abuse his authority, to condemne the Lord *Iesus*.

For *Judas* to betray Christ to the Jewes Ecclesiastical Authority: and for the Jewes to deliver Christ into the hands of *Pontius Pilate*, it was a great sin, and so much the greater, because *Pilates* authority was of God; and they would arme the sword of God against the Lord *Iesus*: And if *Pilate* had the power given him of God either to crucifie Christ, or loose him: if he shall abuse his authority, in putting Christ to death, as he did: *Then he that delivered me unto thee hath the greater sinnes*: But thou then that dost abuse thy power, to crucifie me, shalt bee found very sinfull in the end: So that, that will not excuse any Instrument for abusing the power for such an end. If God raise up *Pharaoh* (*Exod. 10. 16.*) to make his power knowne, and to declare his name thorow-out all the world: If he shall abuse this Authority, the more heavy will the wrath of God be upon him; and it will not be for him and such like to complaine against God; and say he hath ordained me to it; *Oh man who art thou that disputest against God*: for God never doth it, but being over-justly provoked by the creature. Therefore so much the greater is the sin of any that will abuse their wits and parts in a way of sin against God: And therefore it must teach men to beware of excusing theft: And neither is their unrighteousnesse in Christ, *For the Lord is righteous in all his wayes, and holy in al his works, Psal. 145. 17.*

He doth not these vnclean spirits, (Cardinals, Bishops and Jesuits) any wrong; but even as the Seraphims cryed one to another, so let us learn, *Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.* When is this? When he sends *Isaiah* to harden the hearts of the people, and make their ears deaf, *Isa. 6. 3, 10.* So that let the Lord and his Throne be guiltlesse, and let guilt lye upon these theeves; theeves and robbers, let them bear the burthen of their own sins.

If we ask how this can be imagined? *Ans.* All this acting with theeves is an accidentall concurring; in all these things the

the Lord doth no act but holy and good : neither his efficacy in co-working with them ; all this efficacy is only an accidentall concurring. God gives them the gift and the opportunity which they will abuse : And so these Kings of the earth are justly deluded, because they received not the truth in the love of it, *2 Theff. 2. 10, 11, 12.* Thus is the Lord and his Throne guiltlesse, but all the theft and robbery lyes on the instruments (which the Lord doth use) in their own abuse, he that rides a horse which halts, every step he takes, the halting is not the owners that rides him, but the horses. And so when the Sunne hardens clay, it softens wax ; and when it drawes stinking savours out of the dunghill, it drawes sweet savours out of the garden : hardening to the clay, and stinking savours to the dunghill, is not properly from the Sunne, but in themselves, occasionally from the Sunne. Even so it is in this case. This evill lyes not in the proper act of the Lord Jesus, but accidentally only from him. Thus therefore the first Use ; for a second Use,

Use 2.

It may serve to teach the people of God thus much, when ever you see evill spirits, the spirits of error, let loose ; and when you see great men come on you with violence and rage, how then? why then to behold the Lord comming upon you himself: He comes upon you, and he comes then upon you as a thiefe: you must therefore behold the Lord in all the changes that befall you; looke at the Lord in them, *The Lord hath given, and the Lord hath taken, blessed be the name of the Lord* : Thus *Iob*, (in *Iob 1. 21.* and *Chap. 2. 10.*) when the Lord sorely visited him, in his cattell, and servants, and children, and in his own body, he sees the Lords hand in all the sad changes that passed over him : and it is a notable speech he hath in *Iob 16. 11, 12, 13, 14.* *God hath delivered me up to the ungodly, and turned me into the hands of the wicked, and God hath delivered me.* He sees the hand of God in all, and there's marvellous benefit in that : First, it keepeth a man (alwayes) patient and meek in all : *Psal. 39. 9. I was dumb, I opened not my mouth because thou didst it.* Hee sees it is Gods hand, and therefore he patiently submits thereto, he hath not a word to say, but meekly submits ; the Lord doth all, comes upon me as a thiefe, *Blessed be the name of the Lord.*

I was worth thus much within this twelve month, and now not worth halfe so much ; *Blessed be the name of the Lord.* I was rich in cattell, or in this or that commodity, but now the prizes are

are fallen, they are not worth half, nor (it may be) one third of that they were; the Lord hath done this, he hath come upon us on a sudden like a thief, and blessed be his name for it.

Secondly, it helps us in the use and improvement of them all, it naturally leads men by the hand, to humble themselves under the hand of God: and this is the onely way to obtain deliverance, *1 Peter 5. 6. Humble yourselves under the mighty hand of God, that he may exalt you in due time*: Its not the casualties or calamities of the Country that comes either by chance, or fortune, but from the Lord, he taketh away all, by one means or another, takes away all; whether by our pride, that we must have every new fashion, and be like the men of the world, in houses, apparell, and the like, or daintinesse, that we must have our varieties, be it what it will be, though it cost never so much; and no matter what follows, though it eat up our estates, and brings us into want: The Lord hath made use of our folly, and pride, and daintinesse, our idlenesse, our covetousnesse, (or what ever it be) to bring us into poverty, the Lord hath done it; and let the people of God see the hand of God in it.

Thirdly, it leads you by the hand in all the sad changes that passe over you, to look to the Lord, and to wrestle with the Lord, and not to stand wrestling with men: *Jacob* he is in trouble, and he wrestles with the Lord, *Genesis 32. 26*. And so it behoves the Lords people to wrestle with the Lord, and not to stand contelting with the Bishops, nor with the Jesuits, as it may be men may do: No, no, prevail with the Lord, and get him to turn all things about; and if *Jacob* get God to blesse him, *Esaú* shall not (then) curse him. I will not let thee go till thou blesse me; and if the Lord blesse *Jacob*, *Esaú* shall be curs'd.

And lastly, it will help you to quit your selves like men in all things that do befall you; as *Paul* saith in *1 Corinthians 16. 13. God hath set us* (saith the Apostle) *upon a Theatre*, (as the word is in the originall, *1 Corinthians 4. 9.*) *unto the world, and unto Angels, and unto men*; therefore saith he, *quit your selves like men*, as *Heb. 10. 35.*) *Cast not away your confidence, which hath great recompence of reward; for ye have need of patience, &c.* It behooves Christians to quit themselves like men, sanctifying the Lord in all conditions, in afflictions and crosses, wrestling with him to turn away these things, and to turn us from all our evil wayes; and then walking in a holy self-deniall, and in-

tegrity of heart and life, giving every man his own: And so while we walk in pathes of holinesse and righteousnesse, in humility and meeknesse of spirit; unclean spirits may come out against us, and the Lord come as a thief upon us, and yet when he doth, we shall keep our own garments. So much for the first Point.

The second Note is this; that
Doctr. 2. A watchfull Christian that keeps his garments in times of fraudulent, or violent calamities, or triall, injoyes his own blessednesse, and prevents the shamefull discovery of his own nakednesse.

Its evident in the Text, *Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.* He that watcheth, and keeps his garments, when Christ cometh he is blessed, that is, he injoyes his own blessednesse, and increaseth it, and establieth it; and he shall by this means prevent the discovery of his own shame and nakednesse, or his shamefull nakednesse.

Quest. What are these garments, garments in the Plurall Number?

Ans. They are interpreted briefly in the 19 Chapter of the *Revelation*, Verse 8. *The fine linnen is the righteousness of the Saints.* There is a double righteousness of the Saints; there is an inherent righteousness, and an imputed righteousness: An inherent righteousness, *He that doth righteousness, is righteous,* 2 John 3.7. There is a righteousness therefore of a mans own, to wit, spirituall graces; as, *Zachary and Elizabeth were both righteous before God,* Luke 1.6. And it is well observed by some holy Divines, that he puts a double Epithite upon this righteousness of the Saints, a double commendation; they are pure, and they are bright, this fine linnen its both pure and bright; for the words are in the originall καθαρον & λαμπρον (and they well observe it) pure, because imputed, righteousness is pure indeed, and hath no spot in it, but it is not bright, you can see no great matter in it, it maketh no great shew before men: A man may be very much defiled, and be subject to many scandals, and yet cloathed with the garment of imputed righteousness; the righteousness inherent, is the righteousness of a godly heart and life before men; *Let your light so shine before men, that they may see your good works,* Matth. 5.16. The righteousness of Christ im-

puted

puted (I mean the righteousness of Christ received by faith, and imputed by grace, is a pure righteousness that shines before God, and not before men. But the righteousness inherent, that is not pure, (but very bright) before men. There is therefore a righteousness that is very bright, that is the righteousness inherent, expressed in our conversation; and there is another righteousness, to wit, the righteousness imputed, which is incomparably more pure: As it hath been said of old, There is not the poorest Saint, though *Lazarus* on the dunghill, but is as pure as the *Virgin Mary*, *Phil.* 2. 8. So then these are the garments, clothed in bright and in pure garments: And these garments are the righteousnesses of the Saints. Garments, why? To cloath our nakedness, for our naturall corrupt estate is nakedness: Now both these are given to cover this nakedness of ours; these Indewments, rightly so called; Indowments, or Iuduments, Knowledge covers the nakedness of our Ignorance; Zeal covers the nakedness of our Lukewarmness; Wisdom covers the nakedness of our Folly, Faithfulness covers the nakedness of our Unfaithfulness and fals-heartedness; Humility covers the nakedness of our Pride; Patience covers the nakedness of our Passion; Chastity covers the nakedness of our Wantonness; and the Righteousness of Christ covers all: And as garments cover the nakedness, so they keep us from the injuries of weather, wet and cold, &c. so do these garments keep us from all injuries in the world; all temptations from the devil, or our own corrupt lusts: And they do adorn us also, in the sight of men, and make us beautiful, amiable, and glorious, as our garments which are not onely for necessity, but comeliness.

Now, *Blessed is he that watcheth, and keepeth his garments*: Which argueth, that our garments are kept by watchfulness; watcheth unto what? *Watcheth unto prayer*, *1 Pet.* 4. 7. *Watch*, (saith our Saviour to his sleepey Disciples) *Mat.* 26. 41. And, *Watch unto the Word*: Where withall shall a yong man cleanse his way? *By taking heed thereto according to thy Word*, *Psal.* 119. 9. Watch unto Prayer, and watch unto the Word, and watch unto your conversation and wayes, and then keep your garments and your selves clean; and then watch to the speciall duties of your calling: *Blessed are those servants, whom the Lord when he cometh shall finde watching*, (*Luke* 12. 37.) *Verily I say unto you, that he*

The third Sermon upon the sixth Vial.

shall gird himself, and make them to sit down at meat, and will come forth and serve them. Then Peter said unto him, (ver. 41.) Lord speakest thou this Parable to us, or even to all? And the Lord said, Who is that faithfull and wise Steward, Whom his Lord shall make ruler over his household, to give them their meat in due season? Blessed is that servant, Whom his Lord when he cometh shall finde so doing: in the 22 and 43 verses of the same Chapter. When a man watches to the improving of his calling, unto those good ends, for which God hath given him it. Why? Blessed is that man, which when the Lord cometh, he shall finde so doing. And fourthly, he watches unto his own heart, that he does not trust to his own righteousnesse; and runs away from God by deceitfulness and unbelief of his own heart: Take heed (saith the Apostle) lest there be in any of you an heart of unbelief, to depart from the living God, Heb. 3. 12. And so, Watchfulness is opposed unto Drowsinesse, especially in good duties, Luke 6. 41. it is opposed to Sensuality, Luke 21. 34, 35, 36. it is opposed also to carnall Security, 2 Thess. 5. 2, 3, 4. So see now by this means, whilst a man watcheth unto prayer, watcheth to the Word, watcheth to his calling, and watcheth over his own unclean, corrupt, and deceitfull heart; Hence it comes to passe, that he keeps his garments so bright; in one word, he keeps faith and a good conscience, and faith helps him to keep his garments: He keeps holinesse and righteousnesse, and all is kept in this holy way. So that by this means, what ever theeves or robbers come, a mans garments are kept clean; he is not gulled out with those Frogs, nor frightened or tyred out with these Kings of the earth. So that by this means he doth not shew his own nakednesse, but doth enjoy his own blessednesse.

Reas. 1. For the Reason of this Point briefly, and so come to the Use. The Reason is taken from the Lords graciousnesse, and tender respect to a watchfull spirit.

It is (as I remember) one of the abundantest promises of grace that is made to any estate of Gods people, that he makes to a watchfull heart, in the fore-named place in Luke 12. 37. *Blessed are those servants whom the Lord when he cometh shall finde watching: why, wherein lyes their blessednesse? The Lord (saith the text) shall gird up himselfe, and make them to sit down to meat, and will come forth and serve them.* A well-girt Christian hath ever a well-girt Christ to minister to him; that as his garments
are

are girt to him, and the loynes of his mind girt up, and his Spirit attentive to watch over himself, and to watch to his calling; The Lord Jesus will watch over him, and he shall enjoy him, and his blessednesse: And wherein lyes our blessednesse? but in the enjoyment of Christ: Christ will be ever with us to help us to pray, and to heare our prayers: He will be with us to serve us, he will supply us, and carry an end all our workes for us.

And a second Reason is taken from the wofull nakednesse of *Reas. 2.* corrupt nature, especially in a Christian profession: A wel-girt Christian will blush and be ashamed for any mis-carriage before God and men. *O my God (saith Ezra) I am ashamed, and blush to lift up my face to thee my God, for our iniquities are increased over our head, &c.* Ungirtnesse, or loosenesse, fills a Christian with shame. I say, if this be the shamefulnesse of sinne, the nakednesse of it, that a man is not so ashamed of the nakednesse of his body, as a Christian of the ungirtnesse of his spirit; why then (mind yee) he that watches and keeps his garments, he enjoys his own blessednesse, and prevents the shamefull discovery of his own nakednesse. The use of this point is thus much.

First, it may teach us, how to esteeme truly and rightly of the *Vse 1.* nature both of sin and righteousness, how to take a true estimation of both. Look at your passions, and look at your lusts, and look at all your naturall parts: what are they all? (if they be not over-powred with holy gifts of grace) they are the very nakednesse and shame of a man. If a man will have his own will, and not Gods will, the shame of stubbornnesse lyes upon that mans heart. A spirit that is not lively and wakefull, but heavie and drowsie, it is a shamefull nakednesse. Covetousnesse is the very shame of a man; Pride is the very shame of a man. A man thinks himselfe the goodliest of all, and is shamefull in the eyes of all. Wantonnesse is the very shame of a man. A man thereby makes himselfe one of the fooles in Israel. So all errours in a man, they are the shame of a man; and so all the sinfull miscarriages of a man, they are the shame and nakednesse of a man, that he may blush to behold, and to think, and to heare of. And it will be a greater shame not to behold them, not to be willing to see them, when he is justly taxed with them. You think you will have your own will, and will shift off well enough all that is laid against you, verily it is the shame of your nakednesse. All passionate, and proud carriages expressed in word or deed, are the shame

shame of a mans nakednesse. And idlenesse in a mans calling, is the very nakednesse and shame of a man. So on the other side, what is righteousnesse? the white linnen of a Christian? pure shining garments? They are such, that if the Lord looke upon a man, he is pure in his eyes; if the world looke upon him, he is bright, yea, it even dazels the eyes of wicked men. I say, it is the honour of a Christian, it is the comelinesse of his person. There is no garment, that becomes a Christian so well, as to be clothed from top to toe with the pure garments of Christs righteousness imputed. Inherent righteousness is not so comely, save in the eyes of men. A tender conscience, a spirit easie to be entreated, is a comely spirit; a man void of passion, that hath the bridle and reines of his affections, it is a great beauty to a man; both righteousness inherent, and righteousness imputed, they make us walke so, as no man shall see our nakednesse and shame. Diligence in a mans calling, and trustinesse and faithfulness are comely things in Christians. A well-girt Christian the Lord will keepe, that men shall not see his nakednesse; though in many things he may faile and be ashamed, yet the Lord keepes him that men see not his nakednesse. That is the first Use. And the second is this;

Use 2.

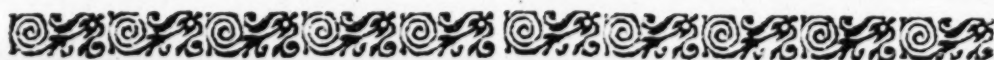
It must teach us holy watchfulness in all our Christian conversation, especially in such times when these Frogs are croking, and these active spirits are leaping up and down. There are many spirits of Errour, as it is generally complained of (and I fear too justly) up and down the countrey: Some ye know, and more will know, and the sooner the better. Beware of them, look well to your garments, keep faith, and keep a good conscience: Keep them too, and you keep all your garments: Faith looks to your holiness, and a good conscience to your righteousness: Be watchfull to Prayer, and watchfull to the Word, and watchfull to your callings, and watchfull to your own deceitfull heart; when you see the false Prophets stir, when you see errors stir: Keep your garments close, and so much the closer, when you see such spirits stirring; and now (I doubt not) it is a time when evil spirits are busie, and stirring in our native country. Oh that the people of God might be but watchfull. Now Jesuits, and carnall hearts will be busie. Oh that all, high and low, of all the Nations of the earth were awaked, not to be intreated by them, that will strive to carry Religion in the old
streams

streams of *Euphrates*, that makes glad none but Cardinals, and Bishops, and carnall hearts; whatsoever is a support to new *Babylon*, or old; whatsoever maintains Popish Idolatry, or Turkish Tyrannie: But to bestir themselves like men, that so the work of the Lord may go forward, and the streams of the River *Euphrates* may be dryed up; what ever maintains Popish Idolatry, or Turkish Tyrannie, that all this were dryed up. What a cause of joy would this be to all the people of God! If ye hear any ill news from our native country, you will hear nothing but shamefulnesse discovered. If men be not watchfull, shamefulnesse in Doctrine, and shamefulnesse in Worship, and shamefulnesse in Government will be discovered, if men be not watchfull at this day: For now is the time that God goes about to pour out the Vials of his wrath upon the Throne of the Beast, to dry up the Episcopacie. And ye shall finde great way made for the drying up of the river *Euphrates*, for it will suddenly be dryed up. I say (therefore) it behoves men in this time especially to be watchfull; and therefore let us pray for our Brethren, and for our selves in this regard, that the Lord would gird them and us close, that our lamps may be burning, as men that are bound to dry up this river *Euphrates*, that makes glad *Rome*, but sad the hearts of Gods people.

Last of all (to make an end) it will be a ground of comfort to *Use 3.* all watchfull souls, to whom Christ comes as a thief; and yet when he doth come he findes them watching, and girt: (*If the good man of the house did know when the thief would come, he would surely watch, and not suffer his house to be broken through, &c.*) I say in such a case as this is; if the Lord give up the spirits of men (as I doubt not but he doth) those that are so, take it for your comfort; yee that are close girt, cary it home as an encouragement unto continuall watchfulness. Such as walke before him spiritually and watchfully, marke what the Lord promifeth you, for yee see what the blessednesse is which the Lord promifeth. He shall not have blessednesse only, but he is a blessed man. *Blessed is he that watcheth, he shall enjoy the Lord Iesus Christ, and all Sovereigne good. He will gird himselfe, and will sit downe at table and minister unto you, Luke 17. 7.* A man will not say so to his servants. But (mind yee) here's a difference, that if to be a man have walked with a watchfull frame of spirit, the Lord will serve him. A man that hath kept his garments without spot, the

the Lord so well approves the frame of his spirit, as that he will gird himself, and will serve him, (that is) ready prepared to do such a soul good.

He shall finde him at supper, he shall finde him at the ordinances, at every spirituall duty he shall finde him; at least, it will not be long, but he shall finde him. I set aside extraordinary cases of tryall, times of temptation and tryall, which may come upon any of Gods servants; and these shall not be long. The Lord will hide them under the shadow of his wings, and preserve them from shamefull fals; or will hide the shamefulnesse of them; and the Lord will for the present be girt close to you: He will be ever and anon helping you in all trials and temptations, when you have most need of him, then shall ye finde him ready to be most near you. And therefore it is a marvellous comfort, and stay to a Christian whom the Lord helps to be thus watchfull: He will be a Sun, and a shield; *and no good thing will he withhold from them that walk thus uprightly with him,* Psalm 84. 11.



THE



THE FOURTH PART V P O N THE SIXT VIALL:

REVEL. 16. 16:

And he gathered them together into a place, called in the Hebrew tongue Armageddon.

THES E words are the last part, of the description of the Event that followeth, upon the powring out the *Viall* of the sixt *Angell*, and in them is set forth the Efficacy of those three Spirits of Divells: who as they are described, by their effect of working miracles, and going forth to gather men to the Battell of the great day of *God Almighty*, *ver. 14.* So they do prevaile, they did gather them together into a field, wherein the Battell was fought, and that is called in the *Hebrew* tongue *Armageddon*.

The place it selfe is of much difficulty, and much variety of Interpretations hath beene made of it, I may not so much as reckon them up, much lesse spend time to refute them.

In a word, two things are chiefly to be opened; First who is that [*He*] of whom it is said, [*Hee gathered them together &c.*] Secondly what is this place. Thirdly why is it described in the *Hebrew* tongue. Fourthly what is this unto *Canaan* Kings. And fifthly wherefore is this Battell fought here?

The sixt Viall.

1. *He gathered them together.*] Some understand it of the Lord God Almighty, and so it might well be meant; for it is he that gathereth the Nations together into the Valley of *Iehosaphat*, *Joel* 3. 2. Though that be not meant of this *Armageddon*, but is spoken of, *Revel.* 20. 8, 9. The Lord indeed, may not bee excluded from this worke, yet because the same word is used, *ver.* 14. and it is an usuall phrase in that language, to joyne Verbes of the singular number to neuter Substantives of the plurall, therefore I would translate this Verbe of the singular Number in the plurall, and say [*they gathered them*], they went forth to perswade them, and they did prevaile mightily with them. For the word in the native and proper meaning of that Language, is to be translated in another Language in the plurall Number rather then in the Singular.

2. Into a place called [*Armageddon*] there be that translate it to signifie the destruction of a Troope, now that may agree to any place under Heaven; And I know not then why it should be expressed in *Hebrew*: A *Greeke* word might have expressed it as well. Some doe interpret it to bee the Mount of delights, which the *Turkes* shall compasse; but you shall finde that this is not that Battell; that is it which shall be fought in the Valley of *Iehosaphat* (though they be usually confounded by Interpreters) but that Battell to which they are here gathered, is fought in the 19. chap. *ver.* 17. to 21. The Battell of *Gog* and *Magog*, which is in the valley of *Iehosaphat*, is spoken of in the 20. chapter of this booke; therefore you read that the Devill was bound a thousand yeares, and then loosed out of Prison, and at length cast into the Lake that burneth with fire, and brimstone; (*Rev.* 20. 10.) where he found the *Beast* and the false *Prophet*, who were both cast in before, *Rev.* 19. 20. So that I dare not understand it to be meant indefinitely, nor of the Mount of delights; for I know not why they here spoke of (to wit Christian Kings) should goe to *Ierusalem* to fight this Battell; their businesse will lye neerer home. And whereas many thinke that the *Iewes* shall have a great stroke in this Battell, I dare not consent unto that, because there is but a way prepared for them in this *Viall*; they shall come in the seventh *Viall*; These things put me off from closing with these, and such like Interpretations: what then may be the meaning here of?

Armageddon

Armageddon doth signifie the hill of *Megiddon*, for *Maygedon*, and *Megiddon* are but different writings holding forth the same thing: But why should it be called thus? shall this battell be fought there? there is no light for that. But as hee sometimes calleth *Rome* by the names of *Sadome*, and *Egypt*; and *Babylon*, because of their neere resemblance one to another: So this is called *Armageddon*, because of the neere resemblance of that battell fought in this field, unto those battels which were fought in *Megiddon* in old time; For it is usuall in the Prophecies of the New Testament, to allude unto things spoken of in the Old: Now you may remember that three great battels have beene fought in *Megiddon*, and I conceive that the Holy Ghost makerh the events of the battell here fought, to bee like the events of those battels.

First there was fought the battell of *Deborah* and *Barak* against *Iabin* and *Sisera* which (the text saith) was by the waters of *Megiddo*, *Iudg.* 5. 19. This battell ended in a memorable and joyfull victory, celebrated with a joyfull *Psalm*, *Iudg.* 5. This overthrow there given was dreadfull to all their adversaries, they destroyed them all, and saved not a man of them: an eminent victory it was, and therefore *Deborah* prayeth, solet all thine Enemies perish O Lord, *ver.* 31. And *David* prayeth concerning Gods Enemies, doe unto them as unto *Sisera*, as to *Iabin* at the brooke *Kison*, which perished at *Endor* &c. And like hereunto will this battell in *Armageddon* be, when those *Canaanites* which have oppressed the Church of God shall be oppressed, and crushed in pieces by the 10. Kings that shall rise against them.

I.

There was a second battell fought at *Megiddon*, and that by *Iosiah* and *Pharaoh Nechoh* who met *Iosiah* at *Megiddo*, and slew him there, *2. Kings* 23. 29. whereupon there grew a great Lamentation, in so much, that all *Judah* and *Ierusalem* mourned for *Iosiah*, and *Ieremiah* lamented for *Iosiah*, and all the singing men and singing women spake of *Iosiah* in their Lamentations, *2 Chron.* 35. 24, 25. And hereupon *Ieremiah* wrote the booke of *Lamentations*, as if he had seene the City ruined, their wives ravished, their children tossed upon the speares of their Enemies, because the breath of Church and Common-Wealth, and every Family was choaked in the death of *Iosiah*. And the like Effect of mourning shall this battell fought in *Armageddon*.

2.

geddon worke in the *Jewes*, and shall become the rise of their calling, when as they shall see the mighty power of *Christ* in rooting out all Image-worship, and worshippers that have so long time hindered them, from comming to the knowledge of the *Messias*; then shall there be a great mourning amongst them, as the mourning of *Hadadrimmon* in the valley of *Mageddon*, *Zach. 12. 10, 11*. Therefore it is spoken of in the *Hebrew* tongue, becaute this shall befall the *Hebrew* people, as when you read, *Rev. 9. 11*. that the King of the bottomlesse pit hath his name in the *Hebrew* *Abaddon*, and in the *Greek* tongue *Apolion*, it is to be understood that hee is a destroyer both unto the *Jewes* and *Gentiles*: and if you shall afterward heare of some that sing *Hallelujah*, know of a truth that it principally concerneth those, in whose language it is spoken, (for every Nation is to praite *God* in his owne Language:) so the battell will be fought in *Armageddon*, becaute as it will be a great destruction to *Gods* Enemies, so it will produce a penitentiall, and comfortable mourning at the length unto the *Jewes*.

3. But why is it called the Hill of *MEGIDDON*, these battels were fought in the valley? therefore the Holy *Ghost* would not expresse it barely by the name of *Magiddo*, that so he might point besides these, at another battell which was fought in the hill of *Megiddon*: now the hill that looked over this valley, was *Mount Gilboa*, where the battell was fought by the *Philistines* against *Saul*, upon whose overthrow *David* was established in the Kingdome; The men of *Israel* and *Saul*, and his sonnes fell downe slaine in *Mount Gilboa*, *1 Sam. 31. 2 8*. From hence went *Saul* to enquire of the Witch at *Endor*, and that was in the valley of *Megiddon*; so they were nigh one to another, for *Baraks* battell with *Sisera* was fought neere *Endor*, *Psal. 83. 9, 10*. Thus wee have an allusion to all these three notable and memorabie battels, whereas had he said in a place in the *Hebrew* tongue *Gilboa*, then had hee limited the allusion unto *Sauls* battell, who was indeed a destroyer of Religion, but so other effects of this battell fought in this Text, had not beene pointed at. Therefore that hee might graspe in all those Events, which those battels that were fought about *Megiddon* brought forth, he saith the place was called *Armageddon*; and it is an usuall thing that battels in the hill are pursued

sued to the valley, and in the valley to the *Hill*: the hill and the valley lying neare together. And indeed the same Events will this battell bring forth, which fell out upon all the former battels at *Megiddo*. So then the summe is, that these spirits went forth to gather these Popish and Heathen *Princes* together, into a place called in the *Hebrew* tongue *Armageddon*, where the battell shall have the like successe, that it had of old unto the destruction of *Gods* Enemies, the utter ruine of Antichrist, as of *Saul*, the setting of the Kingdome of *Christ* upon *David*, unto the conversion of the *Jewes*, who shall upon this occasion mourne bitterly over him, whom they have pierced. Onely let us a little further cleare one scruple which may somewhat remaine; why shall the *Jewes* come in mourning at this victory? shall they mourne with Indignation for the successe of Christian *Princes*, and States? or shall it bee a mourning of compassion for the destruction of *Rome*? no verily, the text is plaine, they will rejoyce for both, and joyne together with the rest of the Christian Churches to praise the name of the Lord with *Hallelujahs* in the 19. chapter of this booke and the 1. ver. After these things, (that is after the destruction of *Babel*) *I heard a great voyce of much people in Heaven saying Hallelujah*: So againe ver. 3. 6. they shall praise *God* with an *Hallelujah*, as well as the Latines with a *Laudate Dominum*: It is therefore neither a mourning of Indignation for the successe of the Saints, nor of compassion for the Rivers of *Babell*; out (what is it then?) It is a mourning of compunction whereby they, (seeing in this battell that *Christ* is indeed the true *Messias*.) they shall mourne that they have beene so long estranged from him; for two maine stumbling blocks will this battell remove out of their way.

First, that which is their great stumbling block, to wit, the Pope who is counted the Father of Christian Churches, and yet himselfe liveth like an *Epicure*, and maintaineth Idolatry and superstition; and though many in the world abhorre his ways, yet they looke at them but as *Sects*, and inferiour people and States, in respect of the Pope and Popish Princes; but when they shall see that the Zeale of Christian Princes hath dried up those streames of superstition, to the utter confusion of the man of sinne, then will they also see that, that *Iesus* whom they have resisted all this while, even that *Iesus* is the *Messias*.

The sixth Viall.

2. There is also another stumbling block, which some of their more learned stand upon, that when the *Messias* comes, he shall destroy the foure Monarchies spoken of, *Dan. 2. 45.* *The stone that was cut out of the Mountaine without hand, brake in peices the Iron, the Brasse, the clay, the Silver, and the Gold:* Now (say they) if your *Iesus* be the *Messias*, how commeth it to passe the Monarchy standeth upon his two feet, the Turke and Pope? but they might have considered that the Lord *Iesus* hath been crushing them a great while together, and hee never told them that he would doe it as soone as he came, though he will never leave untill he hath crushed them to the dust, and when once this *battell* is fought, that there shall be no more remaining, but what is the *Jewes* worke to doe: then shall they see the Prophesie of *Daniel* fulfilled, when the *battell* in *Armageddon* shall end in the destruction of the man of Sinne, and then shall they see *Iesus Christ* held forth in the purity of the *Gospel*, contrary whereunto no word of the Prophets shall bee found, and then shall they see him whom they have crucified to be indeed both Lord and *Christ*: Then shall they see that the name of the Lord *Iesus*, which they now curse in their *Liturgies* is blessed for ever, now they will grieve that they have cursed his name blasphemously, praying that it might perish from under these Heavens, and from above this Earth: for these things will they mourne bitterly.

Object.

But you will say, that to see the successe of a *battell*, is not a sufficient meanes to convert a people to the Lord, that are fully possessed with their owne wayes: Here indeed may be a *removens prohibens*, that may somewhat help forward; but it is needfull unto their Conversion, that some word of *God* bee set home to their hearts to convince them, that the curse of the *Law* which belongeth unto them, it is *Christ* onely that hath borne it for them.

Ans.

It is no small meanes of conversion, to see the Lord bearing witnesse against the corruptions of Religion, in destroying the Enemies of his people. You know the story of *Iethro* (who was a Prince or Priest of *Midian*,) when he commeth to see his sonne *Moses*, who told him of all the great deliverances that *God* had wrought for his people, *Exod. 18. 8, 9, 10.* what saith he? now I know that the Lord is greater then all *Gods*: for in the thing wherein they dealt proudly hee was above them;

them : This is the effect of his hearing of the wonders that *God* had wrought for his people : so that you need not doubt it, but when these *battells* are fought (though they shall bee noe parties on the one side nor on the other) yet they shall heare what will be reported upon this occasion, in the publick Ministry of the word, which will bee sufficient to convince (as a Priest of *Midian*; so) a *Jew*, that this is the Lord *Iesus*, who hath so fulfilled all that hee hath spoken of in his word. And moreover I doe beleve, that great will bee the power of the Ministry of the word in fighting of this *battell*, by declaring the powerfull presence of *Christ* with them, and for them; thus shall the sword of the Ministry of the *Gospel* prevaile mightily, by animating Christian Princes and people, according as it is said, *chap. 19. 21.* of this booke; the remnant were slaine with the sword that proceedeth out of his mouth, that is, out of the mouth of *Iesus Christ*; and when the word of *Christ* goeth along with the sword of Princes, you need not wonder if it doe not onely prevaile against the *Beast*, and false Prophet, but also to make *Satan* fall downe from Heaven like lightning, even out of the hearts of the *Iewes*, from deceiving them any longer.

Thus much for the opening of the words; which though it have beene long and difficult, yet many times things most difficult to open, are sweetest to chew upon, as in all bones, and the like; let us therefore from hence observe this note.

That the Event and successe of the great, and last *battell*, which Christian Princes shall fight against *Antichrist*, and his Adherents; shall belike in successe to the *battels* fought at *Armageddon*: that is to say, desperate destruction to the Enemies of *Gods* people; joyfull victories, and Triumphs to the Churches of *Christ*; godly sorrowes and penitentiall mourning to the *Iewes*. Doct.

All these severall Events are inclusively spoken unto, in this word *armageddon*, and each branch of them are expressely mentioned in this booke, and other Prophecies of Scripture.

First, that there shall bee great and desperate destruction to the Enemies of *Gods* people, you read in *chapter 19.* that it will be so great that the *Angell* standing in the midst of the Sunne, cryed with a loud voyce saying to all the fowles, that flye in the midst of Heaven, come, and gather your selves together

The sixt Viall.

to the Supper of the great God, that yee may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great: theretore this battell must not bee fought onely with the Ministry of the Gospell, (though that will mightily concurre) but with the sword, and Weapons of warre, else the foules of Heaven would have little flesh to eat, upon battells fought by the Ministry of the word: but Word and Sword fighting together. Thus will there be wrought a great destruction to Gods Enemies, to satiate all the foules of Heaven.

2. And there will bee great rejoycing and Triumph to the Churches of *Christ*, as you read of their songs of praise, for the victory gotten by *Deborah* and *Barak*, over *Jabin* and *Sisera*, *Iudges* 5. So here there will be many *Hallelujahs*, chap. 19. 1. to the end of 7. which they sing againe and againe to the Lord.

3. And thirdly it will be matter of penitentiall mourning to the *Israel* of God, *Zach.* 12. 10, 11. when they shall see *Christ* comming in his glorious power, it will break their hearts with holy mourning over them, and this shall be fulfilled when the new *Ierusalem* shall come from God out of Heaven, as is prophesied in this booke, chapter 21. 2. 10. Then shall the Tribes of the Earth mourne bitterly after *Iesus Christ*.

Why will the Events of these battells be the same?
Reas. 1. First, because Gods Enemies will bee like in their sinnes, unto those that fought against *Israel* of old; Therefore they must partake in the like Judgements, wherein are they like in their sinnes? In their oppressions of the people of God; so *Jabin* mightily oppressed the children of *Israel*, *Iudges* 4. 3. And *Saul* was a malicious persecuter of *David*: so nath the man of sinne, and his Adherents beene malicious persecuters of the Saints or God. And *Saul* tooke Counsell of the Witch at *Endor*; So have these beene famous for their witch-crafts, neither did they repent of their sorceries, chap. 9. ult. Now as their sinnes are like, so shall their punishments bee, because of the unchangeable wisdom and Iustice of God, who punisheth now as he did of old, *Psal.* 83. 9, 10. The likenesse of their sinnes, the likenesse of Gods Iustice, bring forth the like kinde of Judgements, now as of old.

The first Viall.

If you shall aske the Reason why there shall be the like occasion of rejoycing.

It is because the Lord shall in like manner avenge his people *Reas. 2.* now, as he did of old, *Judg. 5. 2.* where she calleth upon Gods people to praise the Lord for the avenging of *Israel*: so shall he now judge the *Whore*, and avenge the blood of his servants at her hand; *Rev. 19. 2.* And looke as of old they went on destroying, to destroy the Enemies of the people of God untill they had consumed them: so shall the people of God now doe untill they have extinguished utterly the name of Popery, and made it like dung upon the face of the Earth: and as there was way made of old for the glorious Kingdome of *David*; so shall there be way made by these Waies, for *David* to be the Prince of Gods people for ever, as the Prophet *Ezechiel* foretelleth, *chap. 34. 23, 24. and 37. 24. 25.* not in visible presence; I dare not take up such carnall imaginations, as that *Christ* shall come bodily, and reigne here upon the Earth, but by his Spirit, and in his Servants, hee shall reigne on the Earth: And all these things shall give the people of God great, and wonderfull causes of rejoycing.

If you shall aske in the third place, why Gods ancient people the *Jewes* shall be called to such penitentiall mourning. *Reas. 3.*

1, The Reason first is taken from the sence, which they shall have of their owne sinne, a sprinkling whereof we find *Act. 2. 37.* when they were pricked in heart, and said unto *Peter*, and to the rest of the Apostles, Men and Brethren, what shall we doe? such will the sence of their sinne bee hereafter, as will affect, and afflict them with affliction like that of the *Jewes*, for the death of *Josiah*; yea it is set forth in *Zach. 12. 10, 11.* by the deepest mourning that can befall a family: they shall mourne as one mourneth for his onely sonne, and bee in bitterness, as one that is in bitterness for his first borne; It is true, the losse of some wife may be greater then the losse of some sonne: but he speaketh there of the mourning of Husband and Wife together, and they can loose no greater outward blessing, then their first borne: And such was mourning for the death of *Josiah*, wherein they saw, the ruine of Family, Church, and Common-wealth: Therefore *Jeremy* complaineth, that the breath of their Nostrills was taken away, *Lament. 4. 20.* They mistake that thinke it was spoken of *Zedechiah*, for the

Lamentations were written upon the death of *Iosiah* 2 *Chro.* 37. 35. which was a bitter mourning to them all: and such shall bee their mourning in their return to the Lord, when they shall see that the death of *Christ* hath beene the ruine, & desperate destruction, and damnation of all their Families for these many Generations. & that all the Calamities that have come upon them for these 1600. yeares, have sprung from this, that their Fathers have put *Christ* to death, by which meanes they have bin runnagates upon the face of the earth, the sence of that horrible sin & misery which they have brought upon themselves and theirs, by the death of their *Iosiah* & *Messiah* shall thus deeply afflct them.

2. The second ground of their mourning, will spring not onely from the sight and sence of their sin, but of the wonderfull & unspeakable grace & mercy of God unto them to give them that Son of his who hath given himself to death for them: they shall be so ashamed, & confounded, with the sence of Gods tender mercy & loving kindness towards them that have bin such bloody Butchers of him as that they shall be swallowed up in the sence of such unspeakable grace. Conviction for sin doth greatly help forward legall humiliation; but for a kindly and spirituall mourning, men must looke upon *Christ* not only as killed by them, but as killed for them: Thus shall it bee with them according to what is foretold, *Mat.* 24. 30. *When the signe of the son of man shall appeare in heaven. then shall all the Tribes of the Earth mourne.* speaking of the twelve Tribes of *Israel* who shall mourne because of him that cometh to shew such mercy to them who have dealt so unworthily with him. This is the mourning which will befall this people, like that of *Megiddon*, when this great battell shall be fought.

Vse 1.

For use in the first place, were I to speake to such people as were likely to be insuaded with these Frogs, and spirits of Devils: This might teach them diligently to beware of such, and in case any of them should come over into this Country, *Iesuits*, or *Cardinalls* or *Bishops*, doe not hearken to their whisperings, whatsoever they shall present unto you, for this will bee the issue of it, whosoever they be that hearken unto them, they will never leave them, till at length they have brought them to this field of destruction, they will goe forth to gather the Princes of the Earth, and whither will they gather them? even thither where will be the Fatal' ruine of them all: And therefore let all Christian Princes understand it, that they cannot listen unto these Frogs, Pop.

with *Bishops*, or *Cardinals*, or *Iesuites*, or who ever they be, that come unto them on this errand, but they will by this meanes bring their Kingdomes to utter destruction: *Be wise now therefore O yee Kings, be instructed yee Judges of the Earth*: you see what wofull worke will be made at length by these Frogs, they will bring you into a place called in the *Hebrew* tongue *Armageddon*: King *James* (who made a *Paraphrase* upon it) doth interpret it to signify the destruction by deceit, as if it were compounded of two *Hebrew* words, which may hold it forth; But oh that it had beene as well belov'd as told; how many sad changes, and Agitations through out all Christendome, might have bin prevented that have risen upon hearkning to these Frogs: destruction and Calamity are in their wayes; keepe yourselves therefore farre from all fellowship with them, that will be your wisdom.

In the second place; this may reach us to rejoyce at home, *Vse 2.* though wee doe not live to see these victories obtained: I know not what you that are young may live unto, for the nearer these things come unto their accomplishment, the swifter their motion will be, as it is with all naturall motions: but however let us rejoyce together in beholding them by *Faith*, although they see yet to come; when *David* rejoyced in *Christ*, *Psal. 16. 9. 10.* and saith, therefore *my heart is glad and my glory rejoyceth my flesh also shall rest in hope for thou wilt not leave my dead body in the Grave, neither wilt thou suffer thy holy one to see Corruption*; this *David* in spirit seeth long before, and looketh at his owne Resurrection as sealed up unto him in the Incorruption of the body of *Iesus Christ*: If *David* can rejoyce so long before in beholding this, then ought wee to rejoyce in beholding before-hand the destruction of Gods Enemies, and his gracious deliverances of his people; for wee may see it before-hand by *Faith*, and behold it with confidence in the truth of him that hath promised it; for so also did *Abraham*, *Iohn 8. 56.* *Your Father Abraham rejoyced to see my day, and he saw it, and was glad*; and why should not the Faith of Christians bee now more cleare eyed, then at that time it was, to behold the truth of his promises, and rejoyce in the accomplishment of them?

Thirdly we may from hence gather some ground of *Faith*, to *Vse 3.* beleeve that there will come a time, when the *Jewes* will generally mourne for the sight and death of *Christ*, as much as ever

ver they mourned of old for the death of *Iofab*: and least you should say that Parabolicall Scriptures are not Foundations of Faith, (and yet any Scripture truly expounded is ground sufficient for the truth it holdeth forth; yet you may find sundry other Scriptures that speake expressly to their Conversion, *Rom. 11. 12. 15. 25, 26. I would not Brethren that yee should be ignorant of this mystery, that blindness in part is happened unto Israel untill the fulnesse of the Gentiles be come in,* (that is, untill men turne backe from *Antichrist* unto *Christ*, untill they see Christian Princes more sincere in the worke of God) and then all *Israel* shall be saved, for though they were cast off for their own sakes, yet are they beloved for their Fathers sake, *v. 28.* For if thou wert cut out of the *Olive Tree* which is wilde by Nature, and wert grafted contrary to Nature into a good *Olive Tree*: how much more shall these which are the naturall branches bee grafted into their owne *Olive Tree*? for (saith he) God is able to graffe them in againe; and he will doe it, or else the Apostles Argument will not hold. Also that of the Apostle to the *Corinthians*, *2. Cor. 3. 14. 15. 16. Even unto this day when Moses is read, the Vayle is upon their heart: but when it (that is, Israel) shall turne unto the Lord, the Vayle shall be taken away*: this is not spoken of two or three sprinklings of *Israel*; that doth not make up an *Israel*, much lesse all *Israel*, as *Paul* speaketh in the place forenamed, and what mystery were it, if it were meant onely of those that were brought home by *Peters* Ministry? But that blindness is come upon them, till the fulnes of the *Gentiles* be come in, and that then all *Israel* shall be saved, this is indeed a Mystery to the *Gentiles*, as the calling of the *Gentiles* was a Mystery to the *Jewes*. Thus wee see there are cleare Scriptures for it, which when we doe see, we may more freely take up parabolicall Scriptures, perceiving what they worke upon, and build our Faith on them, thereby to be strengthened in Prayer, for such a blessing, that they may come and sing *Hallelujahs* with us, and wee may sing prayes with them.

Vs 4.

Fourthly, wee may learne from hence, the true nature of Godly sorrow, both in the cause of it, and in the measure of it. For the cause of it wee must see him from whom all saving repentance doth flow, even *Christ* whom we have pierced, and then indeed we mourne aright, when we mourne over him.

him. It is not saving Repentance, that which the Law worketh, though it doth indeed make way for it, but they see him and mourne over him; the sight of him worketh godly sorrow in the heart.

And what is the measure of it? it is even such as for the losse of a mans onely Sonne, and his first borne, the staffe, and and stay, of his name and life, and of his prosperity: Lord God, what wilt thou give mee, seeing I goe childlesse, saith *Abraham*? such as was the mourning of *Judah*, and *Ierusalem*, when they saw Family, Church, and Common-wealth all plucked up by the rootes in the losse of one man: such is the mourning of every godly soule, seeth all his hopes plucked up by the rootes for the want of *Christ*.

But you will say, is it not godly mourning unlesse it bee so great? may not a man mourne more for losse of Church, and Common-wealth, and for his onely Sonne then for *Christ*? Obj.

I answer, mourning for one of these may indeed make more noyse; but not be a greater mourning: when a man mourneth for his first borne, the windowes of Heaven are open, the Judgements of God are open, and the Fountaines of the great deep are open; this or that deep Affliction seisseth upon a man, nature setteth a man on worke to mourne, and grace doth not hinder it, but when a man mourneth for want of *Christ*, the windowes of Heaven indeed are open; but this mourning findeth much opposition, below even from our hearts within: a small shallow channel comming downe from a Hill, will make a great noyse; when a man mourneth for his onely Sonne, it commeth downe from God as a Judgement, downe hill, nothing hindereth: but this mourning for *Christ* is like a streame that goeth up hill, (as it were) and through many reeds and flagges, and therefore no wonder if it maketh not such a noyse, though it bee a farre greater streame then the other. Such is this spirituall mourning: for in these things it doth exceed all other griefes and mournings whatsoever. Answ.

It is more durable then any other sorrow, our time in this world will never weare it out; whereas other sorrow, though it be for a mans onely Sonne will not last always, time will weare it out. 2.

It is an Increasing sorrow: other sorrowes are more moderated 3.

The sixth Viall.

derated every day then other, but this groweth still more and more powerfull, and will eat up all other griefes: If a man have but a wound in his conscience, it will weare out all other Crosses, *but a wounded Spirit who can beare?* Prov. 18. 14. It is a very strong mourning, as we may perceive, Ps. 102. 3. 4. &c. where the Holy man complaineth, *that his dayes are thereby consumed like smoke, and his bones burnt as an hearth, his heart is smitten and withered like grasse, so that he forgetteth to eat his bread.* &c.

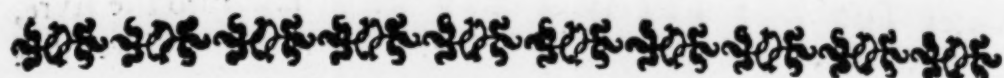
4. This godly sorrow is also more pure than any other sorrow, having not so much mixture with lusts, and Carnall Affections; when *David* mournes for *Abalom*, there is much Carnall Affection in it, in so much that *Joab* doth perceive it, and dealeth sharply with him for it, but this mourning for *Christ* being heavenly, is not so clogged with those boysterous distempers which other mournings are filled withall.

5. See a broad difference in the cause and object of this mourning: when a man mourneth for *Christ* as wronged by him; and yet seeth himself saved by *Christ*: as this object is transcendent, so is the mourning transcendent also, therefore it is said, Rom. 8. 26. *The Spirit maketh Intercessions for us with groans that cannot be uttered.* Thus being set upon *Christ*, and tormented by his Spirit, it is eternal in the causes of it, and will lift up the soule above all undermoone discouragements, that a man will looke upon them as things, which *God* hath given and taken, and his griefe concerning them will vanish away; but this being settled upon eternall objects can end no sooner then ate it selfe: And if our life in this world were eternall, so would this mourning be, although indeed when this life shall have an end, it will be swallowed up in a perfect fruition of *Iesus Christ*.

In the last place, I would commend this unto all the children of *God*, that they Regulate their mourning according to this mourning: Let us mourne for *Christ*, and for his death, and be truly sensible of the great Injuries which wee have done unto him, that so our griefe may swallow up all the barrenness of our hearts, and all worldly sorrowes which cause death. 2. Cor. 7. 10. But godly sorrow worketh Repentance never to be repented of: Let us therefore in all our private and publick Administrations mourne after him, and mourne for him, that thereby wee may be kept from such entanglements, and discouragements as might interrupt us in our Christian Course upon other meaner occasions.

Lillian Lumball his Book

Richard Zumball his Booke



THE SEVENTH AND LAST VIAL OPENED.

Revel. 16. 17, 18, 19, 20, 21.

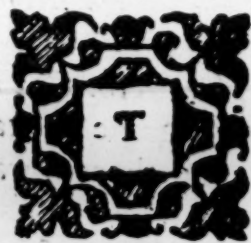
And the seventh Angel poured out his Vial into the Ayre, and there came a great voyce out of the Temple of heaven from the Throne, saying, It is done.

And there were voyces, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mightie an earthquake, and so great.

And the great Citie was divided into three parts, and the Cities of the nations fell: and great Babylon came into remembrance before God to give unto her the cup of the fiercenesse of his wrath.

And every Island fled away, and the mountaines were not found.

And there fell upon men a great haile out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the haile, for the plague thereof was exceeding great.



These words describe unto us the pouring out of the seventh Vial, by the seventh Angel; and set forth it is by a threefold Argument.

1. First by the subject upon which it fell, it fell upon the Ayre It is translated [into the Ayre] but the same word in the third and fourth Verses is translated upon (the Sea) and upon (the Rivers and fountains of water:)

The seventh Vial.

water:) so it fell upon the Ayre, otherwise to say, into the Ayre, might seeme to looke at some further subject, whereupon it fell, but that is not the meaning.

Secondly, by an adjunct accompanying the same, to wit [*A great voyce out of the Temple of heaven, &c.*] for I cannot call it an effect, but an adjunct it was.

Thirdly, by the effects, and they are threefold.

First, of Terrour and Horrour. [*There were voyces, and thundrings, and lightnings*] all which doe strike Terrour and Horrour into the hearts of men.

Second effect was changes, and alterations of states [*And there was a great earthquake*] amplified by an argument taken from the lesse [*Such as was not since men were upon the earth*] so great for amplitude, so mighty for power.

Third effect was, the working of distracting, and destroying calamities upon three severall sorts of subjects.

First upon Cities, and among them,

First, the great City was divided into three parts, which (with leave of Interpreters that take it to be a distinct City from *Babylon*) I take to be meant of *Babylon*, which now came up into remembrance before God, and that is rendred as a reason how shee came to be destroyed, for she came up into remembrance before God, to give her the wine, first of distraction, secondly of destruction.

Secondly, the cities of the Nations fell, the great Citie was destroyed, it fell to ruine.

The second sort of subjects upon which this distraction fell, were [*Every Island and every mountaine*] the Islands fled away, the mountaines were not found.

The third sort, was the sonnes of men, and the plague that fell upon them was a great haile out of heaven, which is amplified.

1. By the measure or weight of it [*every stone about the weight of a Talent.*]

2. By the effect it wrought in men, [*They blasphemed the God of heaven*] set forth by the cause of their blaspheming againe repeated, because of the plague of the haile, for the plague thereof was exceeding great.

Let us first open the words, and then summe them up into some doctrinall observations.

I. What

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1. What (in the first place) is here meant by [*Ayre*] doubtlesse not the element of ayre that wee breath in: for all the Vials are Vials of wrath, & therefore poured upon subjects of Gods displeasure: Now God is not offended with the ayre, which is his creature, but as you reade in the first verse of the Chapter. All these Angels received a commandement to poure out their Vials upon the earth, and that is meant of the earthly Antichristian Church, and they all fulfill this Commandement upon whatsoever they poure out their Vials; it is still upon the Antichristian state: nor are the messengers of Gods wrath (which come out of the Temple, and have their loynes girded with golden girdles) provoked against the Ayre, which themselves doe breath in; nor could a plague be upon the Ayre, but it would fall upon Christian Churches as well as Popish. Others doe interpret it (with much more probability) to be upon the kingdome of Sathan, for he is called the Prince that ruleth in the ayre, *Eph. 2. 2.* he also rayseth up stormes in the ayre, and fiery meteors therein, *Job 1. 16.* So they conclude that wheresoever the Devill hath to doe, whether it be in Popery or Paganisme, this Viall is poured upon all his kingdome. I thinke the doctrine is truly gathered from this place, that the holy Ghost intendeth to poure out a judgement upon all his kingdome: yet I cannot say that the words doe so properly hold forth a judgement upon the Element of ayre: for all the Vials are to be poured upon the earth, the Antichristian Church, called earth in opposition to the heavenly and pure Church mentioned *Revel. 15. 5.* there being in it the whole Fabricke and Systeme of the world: there is an earth, and that is the lowest and basest common sort of Catholickes in that world; and there is a Sea, their corrupt Religion; there be Rivers, and fountaines of water, those that derived their corruptions into all countries (Priests and Monkes, &c.) there is a Sunne in this world, the great light thereof: the family of *Austria* in the common wealth, and the Popes supremacy in the Church: there is the throne of the beast, the forme of their government, and manner of judicature: Afterwards comes in *Euphrates*, the streame of all those corruptions that make glad the Citie of *Rome*: Therefore this Ayre seemeth to be the Ayre of that Antichristian Church: Looke therefore what you can conceive to be the Ayre, which this Antichristian Church doth breath in, and that is the subject whereupon this Viall is poured: And although

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indeed Mahumetry, and Paganisme come to be afflicted here by it; yet is it but an effect of pouring out this Vial upon the Ayre. Now if you looke into Chap. 9. 1, 2. of this booke you shall finde that the Ayre of this worldly Church is the smoake which arose out of the bottomlesse pit, and darkned the Ayre, so that you could not see the Sunne, much lesse the Moone and Starres: and what was that smoake out of the bottomlesse pit, but the darkenesse of ignorance from whence sprung all those Locusts, and that King over them, vers. 11. the angel of the bottomlesse pit, whose name in the Hebrew tongue is *Abaddon*, he destroyeth the hope of the conversion of the Jewes: and in the Greek tongue hath his name *Apollyon*, he destroyeth them also, and sprung out of this ignorance. There is a double use of Ayre, and this darkenesse corrupted both, 1. There is an use of it for sight; for through the Ayre, if it bee cleare, you see all the heavenly lights, and by their help, all inferior bodies. 2. It is the breath of life, which maintaineth the life of men, and is the supportance of their vitals. And in both these things doth it fitly resemble heavenly, and saving knowledge, by which, 1. In the first place, we see Jesus Christ the Sun of righteousness to our justification; by which we see the Moon, that is, the true state of Churches according to the Gospell; by which we see the Stars, the people of God, and who indeed are his people, that shine like lights in the world: And hereby they see all things here below, and judge rightly of them. And 2. by the same saving knowledge doe we breathe in our vitals (that we may so speak) our spirituall life; *By his knowledge shall my righteous servant justify many*, Esay 53. 11. *And this is life eternall to know thee the only true God, and Jesus Christ whom thou hast sent*, John 17. 3. Now if this Ayre be choaked, you can neither see Jesus Christ to your justification, nor breath in any ordinance of his to your salvation, nor can you see what is the true Church, nor who are the true Saints of God; you can rightly discern of nothing, if once the Sun, and the whole body of the ayre be darkened; but if now there come an Angel that shall poure out his Vial upon this smoke of the ayre, and dispell thereby the clouds of darknesse, and ignorance; then shall you clearly see Jesus Christ, and the true state of his Church, and of all visible Saints, then shall you draw in true and lively breath from every ordinance of God. This is therefore the ayre whereupon this Vial shall be poured, and that will be the dispelling of the darknesse

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ness of it: The Lord will send forth such a bright and cleare knowledge of his Christ, and Church, and Saints, and holy things which will prevaile so far, as to dispell all the fogs and mists of darknesse, not alone in the Antichristian State; but in all the world: so that all Nations shall be brightened with the knowledge of God: All Asia shall see the vanity of Mahumetry, and all the Pagan Nations, the fondnesse and blindnesse of their Superstitions. And the Jews shall then see, and bewaile their blindnesse, and wretchednesse in standing out against Jesus Christ: So that most true it is which godly Interpreters have said, that hereby all the kingdomes of Satan are threatened, though it be rather an effect of it, then the true, and proper sence.

2. What is then the adjunct that followeth, or goeth along with it: [*There came a great voice out of the Temple of heaven from the Throne*] And that Throne is set in the Church. Rev. 4. 2, 3. *Behold, a Throne was set in heaven, and one sat on the Throne, which is the Lord himselfe*: who is resembled by three pretious stones, holding forth the three persons in Trinity: A Jasper having (as they say) a white circle round about it, representing the Eternity of the Father; a Sardine stone, of a fleshy colour, representing Jesus Christ, who took our flesh upon him. An Emerauld being of a green colour, refreshing the eyes of those that looke upon it, representing the Spirit, who is (as the Rainbow) a token of faire weather, and is a comfortable refresher wheresoever he commeth. Now this voice comming from heaven, and from the Throne, it commeth also apparently from God, saying, It is done; that so all men may see it to be the revealed, and holy will of God, that all these things should be thus accomplished.

3. *It is done*] what is done? for here is no nominative case before the verb. But this is that which is done, the mystery of iniquity is abolished: And the mystery of God is fulfilled: For of this it was spoken, which you read Rev. 10 7. where the Angel (that stood upon the Sea, and upon the earth) telleth us, *That in the dayes of the seventh Angel, when he shall sound* (whose Trumper is sounding to this day) *the mystery of God should be fulfilled*; And that standeth chiefly in two things.

1. In the destruction of all his enemies.

2. In the accomplishment of all his gracious promises to the conversion of the Jewes; and both these shall be accomplished in the

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the pouring out of this Vial, as we may reade at large, *Ezek. 39. 17.* to the end of the Chapter; where the holy Prophet speaketh of this very time, when the enemies of the Church shall come out against them, there will be a finall accomplishment of all the mysteries of iniquity, and of all the hostility of the Lords enemies against his Church: It is also the accomplishment of all his gracious promises, and therefore he saith *Rev. 21.6.* When once the new Jerusalem commeth downe from God out of heaven, then Christ himselfe saith, *It is done.* All his promises are now performed and his great workes now fulfilled; this is meant, when it is here said, *It is done*; And the Lords voice it is, for had it been the voice of some Church-Officers alone, it might have reached to the Church, but not to the ends of the world: but when the Lord himselfe speaketh, whose voice is like the voice of thunder, then is it heard from one end of the earth unto another. All men shall see the great workes that he hath done upon the face of the earth, Popery, and all false Religion abolished, the Kingdome of Christ established, from the rising of the Sun to the going down thereof. This is the Adjunct.

Now for the Effect: There is an Effect of Terrour, and of agitations, and changes, and an effect of destroying calamities, for I cannot well gather the notes that arise, unlesse these things be all opened, then I conceive they may be handled with brevity.

4. For the effect of terrour: the thunderings, and lightnings, and the voices, are the same with those that are said to come out of the Throne, *Rev. 4.5.* Like unto that dispensation of old, *Exod. 20.18.* Wherein were thunderings, and lightnings, and in stead of voices, there is put in, the noise of the Trumpet, and these held forth the terrour of the Lord in giving of the Law, in so much that *Moses* himselfe said I exceedingly feare, and quake, and much more did the people feare and tremble: for such is the convincing dreadfull power of the Law of God, that let a man but heare it, and have it effectually applyed, and it will make the meekest and most innocent of the servants of God to tremble; It will make the mountaines and hills to tremble. The voice of Gods servants is like the voice of a trumpet, *Esay 58.1.* piercing deep into the eares and hearts of men, but the voice of himselfe exceedeth. So the meaning is, That upon the pouring out of this Vial upon the ayre, there shall be terrible thunderings, and lightnings, and voices like sounds of Trumpets upon the hearts of men, that shall make them tremble

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tremble and quake :: The Lord will so terribly affright, and amaze the sons of men with the power of his holy word, and will, as that it shall suddenly break forth all the world over ; for in this manner doth the Lord begin his saving dispensations towards men, even with terrible lightnings, and thunders, and earthquakes, thereby partly convincing men of sin, and subduing their hearts, and confounding their malicious enemies. For the next Effect.

5. *There was a great earthquake, &c.*] And that importeth agitations and changes, and not terror onely ; they are such as will not cease, untill they have removed the things that are shaken, that the things which cannot be shaken may remain, so doth the Apostle, *Heb. 12. 26. 27.* Interpret the Prophecie of *Haggai. 2. 6.* It argueth (saith he) the removing of those things that are shaken ; and he interprets it concerning the Church estate in that place ; and he will also shake all the Kingdomes of the world, as the same Prophet *Haggai* told *Zerubbabel Chap. 2. 21. 22.* saying, I will shake the heavens and the earth : and I will overthrow the throne of Kingdomes, and I will destroy the strength of the Kingdomes of the Heathen, &c. And so the Lord did overthrow the great Persian Monarchy by the Grecian, and the Grecian Monarchy by the Romane, and the Romane by barbarous Nations, and the Lord hath bin shaking them ever since, and will shake them hereafter with such a shaking as never was the like : you read of a great earthquake, when as Rome, of Pagan, became Christian, *Rev 6. 12.* But that was a small shaking, unto this earthquake, for still the Persians are Idolaters, and many Pagans in the world ; that shaking brought in a forme of Christianity, but the saving knowledge of Christ was yet in a great measure wanting ; that forme of Christianity which then came in, made way for Popery to creepe in fast into the Churches, but this will shake out Popery, and when by it the Popish aire is smitten, the Lord will also shake all the world by it ; and the time doth hasten.

6. Now for the third effect, which is a distracting, and destroying calamity upon Cities, upon Islands, and Mountaines, and upon men : Among cities, here is the great Citie, and the cities of the Nations, and Babylon. Some good Interpreters looke at Babylon to be Constantinople : For my part I dare not think but one of these is put expositively for the other, Babylon for the great city : Now that great city which is spiritually called Sodome, and Egypt,

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Egypt, Rev. 11. 8. is that great city, which reigneth over the Kings of the earth, and that is *Rome*, as all confesse; and that *Babylon, Chap. 17. 18.* and this is the same city, which the Kings of the earth, and the Merchants of the earth doe mourne for when she is destroyed, and say, *Chap. 18. 10. Alas, alas, that great city Babylon, that mighty city, &c.* and that also by their confession is *Rome*. And so this Latter mention of it, doth but shew the reason why it commeth to be divided into three parts, and why the cities of the Nations fell, for Babylon, came up into remembrance, &c. The great city then is Babylon, and that is divided into three parts: I should not thinke that it is spoken of the breach of the naturall walls of the city by the earthquake; but it will be divided into three factions; some will sticke fast unto Popery, and others of the people of God that before durst not openly professe Religion, will now renounce Popery, for such there shall be in Rome when it is neere to be destroyed, unto whom it shall be said, *Rev. 18. 4. Come out of her my people, &c.* and what the third part may be, there is not light, for in this place, what light other places may give, we shall (if God please) see hereafter, meane while it is sufficient to understand that it will be divided into three parts: and what if the third part be a Neutrall betweene both the other?

7. What were the cities of the Nations? Those are they that trod the Church of God under foote, *Rev. 11. 2.* such they were who did subject themselves to Popish Government, the cities of those Nations shall fall, whosoever they be that are found adoring Rome, they shall fall: for Babylon her selfe shall come up into remembrance before God, to give unto her the Cup of the wine of the fiercenesse of his wrath, which shall infatuate her untill she be utterly destroyed by those ten Kings that shall hate her, and eate her flesh, and burne her with fire.

8. *And every Island fled away, and the mountaines were not found.* He speaketh not of earthly Islands, but you must understand that he speaketh of the mountaines, and Islands of the Antichristian state; what are the mountaines? They are the places where they went a whoring after their Gods in old time, *Jer. 3. 6.* She is gone upon every hight mountaine, and under every greene tree, and there hath played the harlot, there they had built them Chappells, and there they had placed their confidence, in respect of which
when

when they come to repent; they shall returne, and say, *ver. 23.* Truly in vaine is salvation hoped for from the hills, and from the multitudes of mountaines, answerable unto which are the great temples built unto false Gods they shall flee away: In the new Jerusalem, *Rev. 21. 22.* there was no Temple seene, no Temple consecrated to this or that Saint shall be found therein.

What are the Islands? They are grounds separated from the earth, by the Sea: The Sea is the corruption of Religion, upon which the second Viall was poured. Therefore such places as are consecrated by Popish Devotions, as Church yards and such other Popish grounds, they are these Islands, that shall flee away; you shall no more heare tell of consecrated Church-yard, or any such matter all the world over. Then will fall to the ground all your Cathedrall Churches, and all those high Places that overtoppe the people of God, and hinder the growth of the things of God neere about them, though those things that be superstitiously set apart for holy ends be never so glorious, they shall be all banished and vanish away, there will be no more noise of them.

9. *And upon men there fell a great haile out of heaven*] The Allusion by some, is thought to be unto the hayle spoken of *Josh. 10. 11.* which the Lord cast downe from heaven upon the Cananites, so that mo^{re} died with hailestones, then they which the children of Israel slew with the Sword: but I cannot say, that haile storme is here alluded unto: for here men did not die upon it, but blasphemed onely; unlesse it should be spoken of their everlasting death in hell, but that were a common judgement to all the wicked: but I rather thinke it is an allusion to the haile storme in Egypt, whereof the effect was, that they sinned, and hardened their hearts yet more, *Exod. 9. 34.* Well then, if it be such an hayle as doth not kill men, but provoke them to blaspheme, what kinde of judgement might it be? Interpreters doe not tell us: So that we can take no better course to know it, then to see what allegoricall haile stones meane in Scripture, for by comparing Scriptures together, you shall have the full meaning of every part of Gods Counsell. For this end let us look in *Esay 28. 17.* where the Prophet telleth us that the haile shall sweep away the refuge of lies, when once Christ is laid in the foundation, *ver. 16.* then all the rest of the refuges of the sons of men,

men, that are lying refuges. shall be swept away : There is also another allusion suting hereunto in *Ezk. 13. 11. 13.* where the Lord threatneth against the wall that is dawbed with untempered mortar : there shall be an over-flowing shower, and ye O great haile stones shall fall, and a stormy winde shall rent it. So then, this kinde of haile storme is such a plague of God upon men as shall destroy all their lying refuges, and men shall then insult over them, and say, where is the dawbing wherewith you have dawbed it ? So then, at this time the Lord will send an haile storme that shall discover all the counterfeite Religions in the world, all the juggelings of their Miracles, all the faire seeming pretences of Popery, or any other Religion, all their doctrines of merits, and confidences in their prayers to Saints, and Angels, and superstitious Devotions, an haile storme shall fall upon them all in such sort, that you shall see the vanity of them : And all the world shall see, that all Religions besides Christianity, are but a refuge of lies, and in the end their juggelings, and sophistry shall be blowne up, and blasted : Some shall be shaken out of them, & settled upon better bottoms, & others will be provoked to blaspheme. they will so vex themselves with extremity of anguish. for that they are thus bereaved of their old comfortable good dayes ; and oh the joyfull festivals that they were wont for to keep in their Abbies, and superstitious places, for the losse of which they shall blaspheme the Lord, and true Religion, and all the instruments of the Gospels propagation. Such a thing as this we reade of *Rev. 11. 15.* When as the seventh Angel sounded, there were great voices in heaven, saying, The Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, &c. There it is said *ἐγένετο*, but here *γέγραφε* (the thing was then in doing, but now it is done) Then the Nations were angry saith the Text, *ver. 18.* and a great haile there fell, when they began to become the Kingdomes of Jesus Christ, and there was an earthquake, *ver. 19.* but never such an earthquake as this will be ; so mighty, and so great, that will blast, not Popery alone, but all the Hotamocks in this countrey, and all that are found among other Indians in other parts of the world, an Haile storme shall fall upon them all, and blast all their green groves, and arbours, wherein they were wont to be worshipped : Thus have you seen (as the Lord hath been pleased to help) the meaning of these words :

words : Let us now gather one note from them ; For I would not long dwell upon these *Ænigmaticall*, I meane *Parabolicall* Scriptures.

The Doctrine is, That when the darknesse of Popish, and hel-
lish ignorance is dispelled, so that a man may clearly see heaven-
ly light, and breath in heavenly knowledge, then, It is done : That
is to say, then all the mystery of iniquity is abolished, and the my-
stery of God is fulfilled. For thus you see it is evidently here ex-
pressed in the Text. The seventh Angel did poure out his Vial up-
on the Antichristian ayre, and that was such an ayre as was darken-
ed with the smoake of the bottomlesse pit, as with a foggy mist :
Now when this ayre shall againe bee cleared, and the foggy dark-
nesse thereof dispelled, so that men may have the true use of it, to
see through it those heavenly bodies which were darkened by that
smoake, *Rev. 9. 2.* then shall men see Jesus Christ to be all in all un-
to Justification, Sanctification, Consolation, which in Popery you
could not: then shall the true Church be seen, which like the Moon,
borroweth all the light it hath from the Sun : (true indeed if the
Moone be taken for the world, then she treadeth it under her feet,
Rev. 12. 1.) In Popery you could not see what a true Church was,
they will tell you of this and that Church, but they are no true
Churches. But when this vaile shall be removed, then shall you
clearly know that the true Church is not a Catholike visible, nor a
Cathedrall, nor a Diocesane, nor a Provinciall Church. Then shall
you see the Stars of heaven, you shall know who are the true offi-
cers of the Church, not Paratours, and Proctours, Deacons, and
Archdeacons, Bishops, and Archbishops over many Churches,
they are not the lights which the Lord hath set therein : And you
shall then see who were the true members of the Church, Not the
Canonized Saints, not such as Saint *George*, who was an ancient
Heretick, but you shall see them to be such as are spoken of, *Phil.*
2. 15. blamelesse, and harmlesse, the Sons of God, without re-
buke, shining as lights in the world ; then shall you see the Scrip-
ture more clearly, true doctrine, and worship, and government as
it is held forth in the Gospell of Christ, and when you shall see these
things, then, It is done ; Even all that God hath to do in the world,
for any further Reformation expect it not, *Rev. 10. 7.* when the
time is come that the seventh Angel hath blowne his Trumpet, the
Lord

Lord will not delay, but it shall then be fulfilled, and the Lord will clearely manifest to all Nations the great grace which he hath to show to the sons of men, and this is long agoe foretold, *Esay* 25. 6, 7, 8. In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the Lees, of fat things full of marrow, of wines on the Lees well refined: And he will destroy in this mountain the face of the covering cast over all people, and that is the pouring out of this Vial upon the ayre, for the face of the covering, is the ayre in my Text, Then will the Lord make a feast of fat things, then will he swallow up death in victory, and wipe away teares from off all faces, and the rebuke of his people shall be taken away from off all the earth: this is also prophesied of, *Esay*. 11. 6, 7, 8, 9. They shall not hurt nor destroy in all mine holy mountaine, and the reason is: for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea: and then, It is done: The mystery of iniquity is abolished, there is no more darknesse, nor destruction, and the calling of the Gentiles, which was a mystery to the Jewes, shall be then fully accomplished, and the calling of the Jewes, which the Apostle calleth a mystery to us Gentiles, *Rom.* 11. 25. shall be then fulfilled, and so the mystery of God is finished.

Reas. 1. Three Reasons doth the Text give us hereof. 1. First, from the manner of the entrance of this heavenly glory into the hearts of men, whether it come into private persons, or publique States; It commeth terribly with lightnings and thunderings, the which coming from God, doe so terrifie the hearts of men, and the state of the world, that they shall see plainly how they have beene deluded with desperate follyes, and when men are put unto such an earthquake in their spirits; this will be the point they come unto: *Men and brethren what shall we doe to be saved?* as did the Jaylor when he had been soundly shaken with the earthquake, *Acts* 16. 26. 30. and so it will be with Kingdomes, when God hath in like sort shaken them, they will contend for true Religion, and will not then be baffled out and deluded with vanities, as now they be: when the spirits of men are terrified, and they feelee no salvation in their Religion, they know not what shall become of their precious soules, this will set all the world on worke to looke about them: for upon this ground you shall see Indians, and Jewes, and Pagans gaping after

after salvation, when they see by these terrible stormes, and thunders, that all their Religions are but so many refuges of lies, then is there worke in hand indeed, which when God hath begun hee will also finish it unto the day of Christ, and it will be such an earthquake, as was never heard of in the world: Heretofore so long as this worke was found among poore Christians, the great Lords of the world persecuted them, and devised all manner of cruell torments for them: but when they felt that the wrath of God was kindled against them, then their hearts fell, and they were all in a combustion for the state of their soules before the Lord: now they were glad to renounce their *Jupiters*, and *Juno*s, and to embrace Christianity, and to hearken to a better Covenant, this is the effect of thunderings and lightnings, and voyces it soone blasteth Idolatry, and forceth man to seeke after a clearer passage to heaven.

The second Reason is taken from the power of the saving knowledge of Christ to dispell this Popish ignorance, and to carry an end the heart of a man with such power, that he can no longer lie at quiet in his naturall estate; but it worketh in men these foure effects, *Reas. 2.*

1. It subdueth and tameth the hearts of men that now they will joyn themselves unto the people of God, *Esa. 11. 6. 7, 8.* the Wolfe shall lie with the Lambe, the Leopard shall lie downe with the Kid, &c. So great is their change in their hearts, that mens Ravenous tyrannies are taken away, and there is wrought in them, a kindly sweete unshaken frame, that will so breake forth against Gods people as formerly; thus doth the earthquake shake out drosse, and corruptions, and establish the heart in a sweete gracious frame of Spirit.

2. Secondly, The knowledge of Christ will breed division, as well as conjunction; *Thinke you* (saith Christ) *that I am come to send peace, I tell you nay, but the sword:* To set men at variance among themselves, the father against the sonne, and the sonne against the father, and the mother against the daughter, &c. And this division is made in Cities, and in Kingdomes, *Act. 14. 4.* The city was divided, and part held with the Apostles, and part held with the Jewes: so it is in the Text, the great city was divided into three parts, some are hardened in their ignorance, and some are drawne out of it, and a third part will stand Neuters betweene both

both to see, which way the ballance will turne, and these are also hardened in their blindnesse.

3. Thirdly the saving knowledge of Christ hath in it this power to cause men to rise up in armes against all the enemies of the Gospell of Christ in a lawfull way of God: There is power in true Religion, that maketh the hearts of the timorous to be stiffe and strong, that where as men were before afraid of the power of the house of Austria, and of the King of Spaine, and of the rest of the Catholike Princes, there is a power in the Spirit of Christ, that will dispell all these, had but men the zeale of God in their hearts, it would make all these feares to be like Scar-crowes, and makes men bold to bid battell unto all those that stand out against Religion, so farre as the Lawes of a State may beare them out.

4. A fourth power of this knowledge is to blow up all the inventions of men in the worship of God, whereby men have deluded themselves and others; when once mens hearts are lifted up in the wayes of the Lord, as it is said of *Jehoshaphat* that his heart was, *2 Chron. 17. 6.* and then he tooke away the High places, and groves out of *Judah*: So when the zeale of God lifteth up the hearts of his people, then will they not endure a consecrated place in all the world where they come. And when this Viall is poured out, the earth shall be full of this knowledge of God, and then all the Chapels of Ease, and Churches of state, and Temples of glory, whereby the world hath beene deluded, they will not leave them a stone upon a stone that shall not be throwne downe: This is the second Reason, taken from the power of saving knowledge, which subdueth mens wilde natures, worketh holy division, giveth courage, and the power of zeale against all superstitions, and inventions of men, though now in some places you may not passe through with a burden, nor looke upon the wall thereof. The zeale of the Lord of host will blow them up, those places will be laid open to the rest of the streetes and become but common soyle, they will not then be regarded but trampled upon.

Reas. 3. The Third Reason is from the just judgement of God upon all that are not effectually wrought upon by this saving knowledge of God, if men come not in on some measure to a perfect accomplishment of Gods worke in their hearts, there will fall such a plague of haile upon them, as will teare away their vaite, and rend away their hypocri-

hypocritical shifts, and goodly pretences, and wash down their untempered dawblings, wherewith they have dawbed the walls of their standing in the Church of God : He will so rend them to pieces, that if they will not come in, he will leave them to such open blasphemies, that you shall clearly see there is no more hope of their conversion, nor salvation.

The Use of this point in the first place, may serve to teach you a just reproofe of the Popish conceit, That ignorance is the mother of Devotion, unlesse they meane it of their owne devotion ; True, it is the mother of their devotion: indeed : so long as their people are hood-winked with it, they will thinke they doe God good service, if they be in the Church, though they understand nothing there, and if when they die, they be buried in a Church-yard, they thinke they are the better, and yet better if they be buried in a Church, and yet better, if it be in a Chancell, and better then so, if it be under the Altar, and better then that, if a Fryars Cowle be wrapped about them. This is indeed the mother of whippings, and scourgings of auricular confessions, and of all Popish superstitions ; for in truth, take away this ignorance, and all Popish devotion doth of it selfe fall to the ground, if once this vaile be removed from the face of all Nations.

Secondly, Learne from hence to see what great need wee have all of us to grow up in saving knowledge, and in prayer, for the increase thereof, that we may propagate the same daily more and more ; you see what wonders it will doe, Gods people of old prayed for us ; *Psal. 67. 1.* God be mercifull to us, and blesse us, and cause his face to shine upon us : And for what end ? That thy way may be known upon earth, and thy saving truth among all Nations. And when once the light of the Gospell is dispersed, it will bring in all Nations, it will thunder upon them, and never leave untill it have changed them. If this knowledge of God come amongst an army of men, they will not touch any thing that is their brethrens, nor meddle, not make with any to doe them harme, no mans purse shall be taken from him, no mans goods taken away without due recompence, only they will not be deluded with shaddowes, nor suffer mountaines to overtop them, neither
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will they be encompassed with hands : they will raise such an earthquake first, in Church, and Common-wealth, as you will at length wonder at, for though it begin in a corner of the world, it will not cease till it have shaken all Christendome, for when men once begin clearly to see which is the true Church of God, that it is not Cathedrall, nor Provinciall, nor Diocesane, but congregationall only, the officers whereof are godly Pastors, and Teachers, and ruling Elders, and Deacons. And when they see that the Saints which they have embraced, and esteemed, are not the true Saints of God, nor these the Churches, nor those the officers of Christ wherewith they have been gulled : but they see now who are the Saints of the most high ; and can put a difference now between precious and vile : In this way men will goe on to raise such an earthquake (and that not besides the Law neither) that if any City rise up against them, fall it must, and stoop unto them, and at length Rome it selfe shall fall, and all the Cities of the Nations that cleave unto her, and every mountaine shall be rooted up, and all their consecrated places shall lie leuell with the common soile, this will the Lord bring to passe, and will not leave till he hath wrought his great work in the world, this is his revealed will, and it will not faile untill every jot and tittle of it be fulfilled. Let us therefore pray both night and day, in season, and out of season for our brethren in our native countrey, for whom God hath wrought all these great things, and for whom greater things yet remain to be done, for whom our work is to wrastle with God, that they may not perish for lack of knowledge, nor mistake a false Church for a true, (and false it is, if it be either Cathedrall, Provinciall, Nationall, or Diocesane) But pray we, that they may see the Moone, which God hath set in the Firmament, even the true forme of a Church of the new Testament. And also that Christ may be better known in all the parts of his Kingly office, and government in his Church, that they may see who are Papists, and who are the true Saints of God, and who are counterfeits, that they discern between cleane and uncleane : for if the saving knowledge of God grow up unto any ripenesse among them, it will not beare many things that are there remaining, many dawblings

dawblings with untempered mortar there are that must be beaten downe : And great pittie were it that they should want any light which might possibly be afforded unto them, and marvellous usefull will it be, that we should not be wanting on our parts to help with what light we have, that so there may be no more refuges of lies in that land, I say this is mightily to be wraffled for, both in prayers, and in all Christian endeavours : for verily this is the worke of God, meet for every man to set his heart, and hand unto, even to pull away the vaile of darknesse from all faces, and from all the mindes of men, and to discover clearely the Gospell of Jesus Christ, and all the holy wayes of his sanctuary, that every man may see, and see clearely, that men may not make a dawbing of part Reformation, and part Superstition, part Popery, and part Protestanisme, part uniformity, and part conformity ; O that an haile storme might not be wanting to batter downe such dawbing, that the work of God might not cease, but amount unto the praise of the glory of his rich grace in Jesus Christ, and extend unto the accomplishment of every holy word of his truth.

The third use may serve to instruct you in the wonderfull *Use 3.* successe of small beginnings in the things of God ; that a womans throwing of a sorry chaire at a mans head (though the partie might be punishable for such a miscarriage) should rayse such a contending for reformation, that both kingdomes must either stand by reformation or else fall to ruine: First, the women backe on the men, and then the men must for shame backe on their wives, and greater men backe the meaner, to bring forth such a great reformation : And how should this come to passe ? Truly in the eyes of men it is wonderfull. But you know the least thing you cast into a streame, will runne downe the streame, you neede not force it ; you have cast it in where nature hath set a course to carry it along: And how much more shall things runne an end, when the God of nature hath set them a course ? when he powreth a Vial upon the ignorance and darkenesse of Popish superstition, then great workes therein, will be done, for now a man underworkes the Lord, when he doth what his word hath spoken, and what his hand hath gone before us in : And when the ordinances of God say,

it is spoken, then the providence of God will say, it is done, and then if you faile long with Gods providence in Gods ordinance, you need not feare, nor wonder, if weake beginnings come unto great issues : For now you take opportunitie by the foretop (as they are wont to say) if you carry along businesse according to the word, the Lord will carry things an end mightily in your hands beyond all your expectations, or imaginations, for there is no resisting, nor controlling the worke of God.

Use 4. The fourth use may show you the great danger of such, as stand out against the reformation of Religion, the Lord will throw downe his haile upon them, and rend their hearts and indignation, and blasphemy : He will goe an end with his worke, though they sweare, and storme, he will pursue the enemies of his grace with his wrath, till he have utterly confounded, and consumed them from off the face of the earth.

Use 5. In the last place this may serve to teach every man in particular (I am forced to speake unto kingdomes and states : but let it not be in vaine ; let us be acquainted with every part of his counsell, and will, and this is a maine part thereof, and wee may not shut our eyes from any knowne truth ; for God would have the veyle taken from all faces) you may have a true platforme of this worke in any godly mans heart : If the Lord meane to finish the mystery of his grace in thee, he will power out a Vial upon the vaile of thine ignorance, and will open thine eyes to see that thou hast runne a carnall cursed course of life, he will come in with thundrings, and lightnings, and voyces, such as wherewith *Moses* himselfe shall be terrified. He will come in with an earthquake into thy heart, terribly shaking thy sinfull corruptions, and then he will worke a reall change in thee, that nothing in heaven but Christ, nor in the earth in comparison of him. The Lord will not suffer you to rest, untill you have closed stedfastly with him, the knowledge of God hath given you will bring this matter to passe, he will not leave you untill you have gone forward to a division from your sinfull lust, and carnall companions. And whatsoever his work be, you must doe it, even unto the fulfilling of the mystery of God ; and whosoever riseth against you, you must plead for Christ with
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the weapons of your tongue ; and whatsoever High mountaine riseth in you, any gifts, or parts, good duties, any greene grasse that groweth in you ; the haile storme of Gods wiath will drive you from trusting on any such common grace ; all dawblings with untempered mortar you cannot skill of: whatsoever doth not make to the building you up in away of saving grace you are unskilfull in, therefore you are desirous still to close with Christ ; nor can yea rest, untill you come to settled peace in him : This is such a mystery of God, as hee will not rest, nor suffer you to rest untill it be done ; and if his Word will bring it to passe in a whole countrey; then sure it is enough to effect it in thine heart: See therefore that you doe not dawbe up your selves, nor others with untempred mortar ; satisfie not your selves untill you be shaken out of all such common apprehensions as hypocrites are wont to rest in : rest you not, untill you finde Christ manifested to your spirit as yours ; grow up in a Lambe-like frame of spirit and way, untill the mystery of God be finished in you ; and untill that mystery of Iniquity that hath beene wrought in you be abolished.

FINIS.

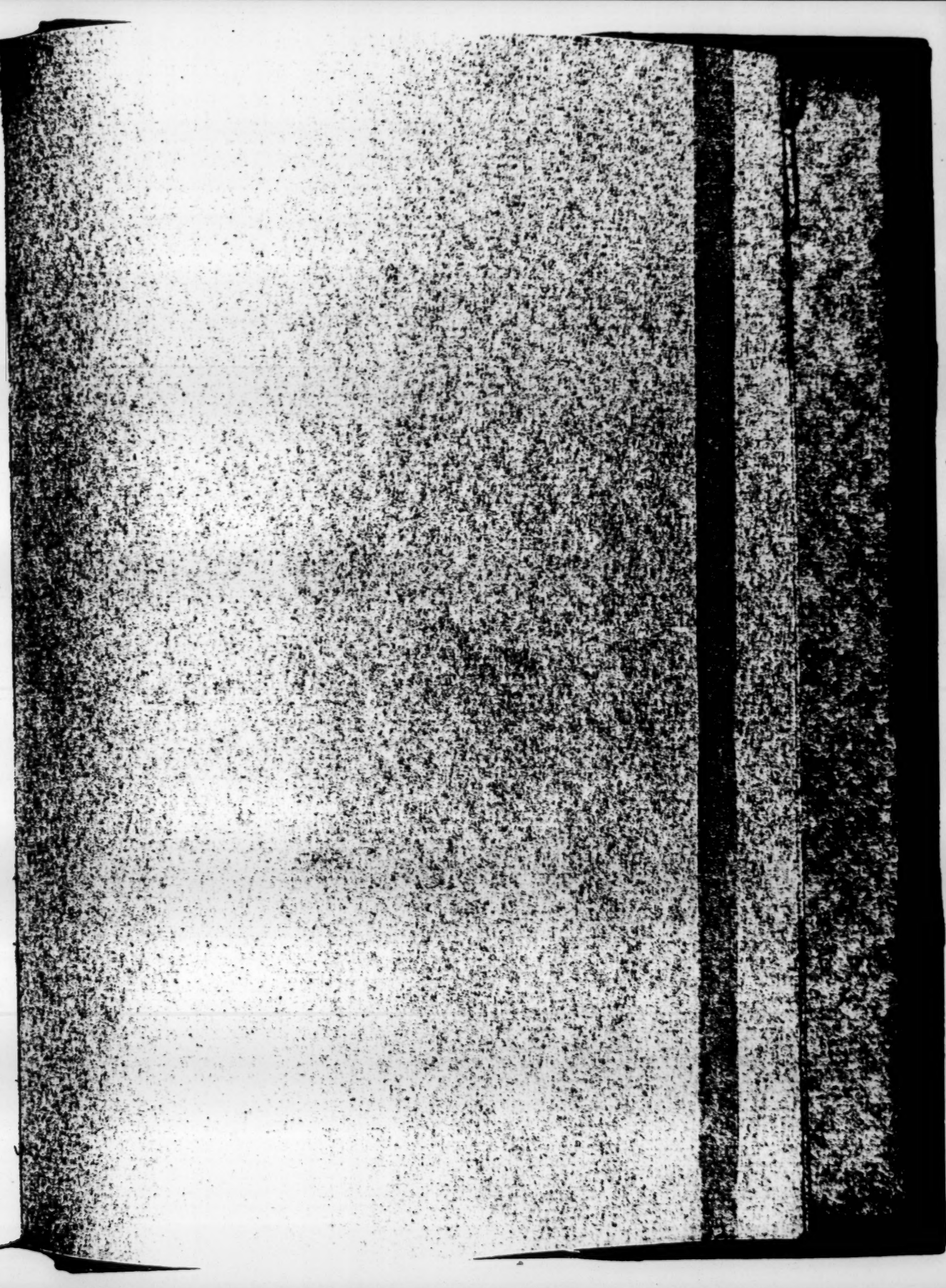
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Cotton tells them of the rebukes they deserve
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